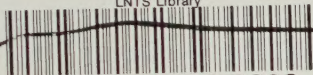


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CHURCH PUBLICITY

*A COMPLETE TREATMENT OF PUBLICITY
OPPORTUNITIES AND METHODS
IN THE LOCAL CHURCH*

BY
REV. WILLIAM H. LEACH

*Editor of Church Management; Author of "Church Administration,"
"Church Finance," Etc.*



COKEBURY PRESS
NASHVILLE, TENN.

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Printed in the United States of America

TO THE HUNDREDS
OF CHRISTIAN
MINISTERS WHO
HAVE GENEROUSLY
PERMITTED ME TO
STUDY THEIR PUB-
LICITY EFFORTS
THIS VOLUME IS
APPRECIATIVELY
DEDICATED





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CHAPTER 1
THE BACKGROUND FOR RELIGIOUS
PUBLICITY

CHAPTER 1

THE BACKGROUND FOR RELIGIOUS PUBLICITY

I AM using the word "publicity" in a very broad sense in this volume. Under the general head I have included really three subjects: Church Printing, Church Advertising, and Church Publicity. This has been done consciously because of my conviction that these subjects are so closely akin that it is an advantage to have them covered in this way. There may be some churchmen who plan such an intensive study that they will prefer separate works on each of these subjects. But the inclusion in the one volume of the several subjects will surely be appreciated by the majority.

I have also attempted throughout these pages to give the right historical perspective to Church publicity. There are some who imagine that Church administration, Church finance, and kindred subjects are all products of the modern day. The contrary is true. All of these subjects which one may study will carry the student back through the ages of Church history and then into the ages beyond. The publicist can take the Bible and a volume of Church history and point out many precedents for his work of to-day.

The word "publish" is a familiar one to those who read the Bible:

Because I will publish the name of the Lord. (Deut. 32: 3.)
Tell it not in Gath, publish it not in the streets of Askelon.
(2 Sam. 1: 20.)

Publish, and conceal not. (Jer. 50: 2.)
Proclaim and publish the free offerings. (Amos 4: 5.)
But he began to publish it much. (Mark 1: 45.)

These are but a few instances of many that can be noted. And in each of these instances the word "publish" refers to a method of publicity.

The gospel is "good news." The evangelist is sent to tell the good news. That is a method of publicity. Consciously or unconsciously, Jesus knew the best principles of publicity. He knew when to make a release of news and when to refuse a release, and a person who knows that much is a pretty good publicist. To the healed leper he said, "See thou tell no man." The publicity, before the priests saw the cure, would be injurious. But to the man who had been freed from the demons he said, "Go tell thy friends how great things the Lord hath done for thee." It does not require much Bible knowledge to see the wisdom of the different attitudes in the two instances. They constitute a wise use of principles of publicity.

St. Paul was a very good publicist. His letters reveal a cleverness in writing. The book of Philemon offers one of the best examples of the value of the penned letter to be found in literature. Paul had the proper style for direct mail. If he were the pastor of a Church to-day, I think he would buy many postage stamps to carry his messages.

I would be glad to have authorities on letter writing examine some of these passages from St. Paul. Take a few lines from the letter to Philemon. Where can these lines be surpassed in appeal:

Although in Christ I would feel quite free to order you to do your duty, I prefer to appeal to you on the ground of love. Well then, as Paul the old man, who now-a-days is a prisoner, for Christ Jesus, I appeal to you on behalf of my spiritual son born while I was in prison.

It is Onesimus.

Once you found him a worthless character, but now-a-days he is worth something to you and to me. I am sending him back to you and parting with my very heart. I would have liked to keep him beside me, that as your deputy he might serve me during my imprisonment for the gospel. But I did not want to do anything without your consent, so that your goodness to me might come of your own free will, without any appearance of constraint.

(Translation by James Moffatt. Paragraph arrangement by William H. Leach.)

And when we write letters in an appeal for money it might be well to study Paul's direct mail appeal for contributions. In a very few words he makes the whole situation plain and tells what is expected of each Christian. The appeal is not general; it is specific. That is the first requisite of every successful direct mail appeal for funds.

With regard to the collection for the saints, you must carry out the same arrangements as I made for the Churches in Galatia. On the first day of the week let each one of you put aside a sum from his weekly gains, so that the money may not have to be collected when I come. On my arrival I will furnish credentials for those whom you select and send them to convey your bounty to Jerusalem: if the sum makes it worth my while to go too, they shall accompany me.

(1 Cor. 16: 1-4. Translation of James Moffatt.)

Not alone was he skilled as a writer, but he knew the advantages of display type and space. As careful a scholar as Sir William Ramsay has pointed out an instance when Paul actually made the letters in his epistle large to emphasize the point he was making.

See with how large letters I write unto you with my own hand. (Gal. 6: 11. American Revised Version.)

See what big letters I make when I write you in my own hand. (Moffatt.)

If the conjecture of Sir William Ramsay is right, these large letters were purposely made in display sizes to get attention just as the headline writer uses size to attract attention.

During the early centuries of the Church the method of publicity must be the word-of-mouth kind. But because Christianity was the unpopular religion its disciples were very industrious with this kind of publicity. Like any other movement which might be unlawful, the whispered word quickly went the rounds until every one knew about the Christians and their Christ.

The very center of Christianity, the Bible, has been a marvelous example of publicity. Here is the word,

written or printed, which contains the gospel of life. Without this word it is hard to imagine what our Church might be. The lifeblood of Christianity is so tied up with the written expression of its God that the use of publicity methods for furthering its cause and extending its power seems the most natural thing in the world.

I do not want to lay myself open to the charge of quoting Scripture to force a conclusion. It is easy to take any Bible character and show how great a publicist he was. But I do want to emphasize the historical side so that the reader will be prepared to discuss the whole question of Church publicity without any feeling that it belongs outside the field of religion.

There are some arguments for Church publicity in the present day which are so large that of themselves they could carry the case, even if there were no Biblical or historical precedent.

RELIGION IS NEWS

Religion seems now to be better news than ever before in my recollection. Newspapers are finding more space for Church information. Secular weeklies and monthlies are carrying articles on religion and the Church. Popular platform lecturers are drawing their best crowds with religious topics. Even the vaudeville actor who turns for a moment to some verse of religious import finds the response to his appeal hearty and enthusiastic.

It is easy to draw wrong conclusions from these situations. It is not well to agree with those individuals who think the display of religious items shows a new power of the Church. Even a brief, honest survey reveals that but few of the articles which are appearing are favorable to the Church. Much of the news appearing in the daily press is misleading. But we can accept the premise that more space is being

given to religion in secular papers than ever before. It shows an interest in the subject.

The awakening of the daily press to the news value of Church and religious gatherings has been one of the interesting developments. I admit everything that the newspaper critics say about twisted and misleading information. I sympathize with the ministers who have had their sermons distorted and their comments negated. I have a close enough contact with the daily press to know how these things might happen. But I am convinced that the newspaper is more and more recognizing the news value and dramatic value of religion.

When a great paper like the *Chicago Tribune* devotes space to a religious editorial once a week, it speaks well for the new conception. These editorials published in book form have had a distribution running into the thousands. The *Providence Journal* is another daily which has published a volume of religious editorials. In the foreword to that volume Sevellon Brown, the managing editor, says:

Religion is a matter of faith and belief. But it is also a way of life. In differing beliefs and creeds, we formalize our religious faith, according to our individual needs, to strengthen a sentiment of reverence for the verities of spiritual existence, which is of the essence of religion. That way of life may be a common or community possession of prodigious force. . . .

It is because of this view—that the religious way of life is a community need—that the *Providence Journal* has endeavored to develop a department of general service to this common interest.

The *New York Evening Graphic*, the tabloid picture daily which knows how to dramatize news, has found the value of the religious appeal. Each Saturday afternoon it carries such an editorial from the pen of the religious editor, Dr. Ralph Welles Keeler. Dr. Keeler has recently reissued some of these in booklet form. The titles in the booklet are: "Does New York City Owe a Debt to Its Religious Leaders?"

"Do the Promises of Religion Inspire to Better Living?" "Does Religion Give an Assurance of Divine Providence?" "Does Religion March Breast Forward?" "Does Religion Put a Crimp in Personal Freedom?" "Have Children a Right to Spiritual Heritage?"

There are hundreds of papers which carry more or less religious releases and Church items. During the months of Lent we find the daily devotional column featured. Church conventions of importance are getting on the front pages. Statements of ministers on social questions are being quoted. New church-building programs are receiving big space. Taking it all in all, this seems to be a good time for Church news.

THE CHURCH NEEDS TO PRESENT ITS POINT OF VIEW

But there is no use carrying this argument to the absurd conclusion. In all these items there is much misrepresentation. One may question whether the newspapers of the country understand the mind of the Church. Somehow or other the Church and press have failed to get together for their mutual good. While the Church has radically changed in the past generation, most newspaper editors seem to think of the Church and ministers in the terms of long ago. The editor of the *Cleveland Press*, Louis Seltzer, made a significant statement the other day. He said that while the methods of transmitting news had radically changed in the past two decades the method of evaluating news remained very much the same. News has been evaluated from the inside of the editor's office rather than from out in the streets, homes, and shops where people live. The new evaluation is needed.

It is very necessary that the Church seek some medium of contact with the press which will make it possible to impress its real personality on the mind of the public. When a great city daily finds that dis-

belief in the historicity of Jonah is news, it only shows that the editor's mind has been closed to religious progress in the past two decades. I have just sat in with a group of ministers who discussed a Bible bill before our State legislature. There was not one man in the group who favored the bill. Yet every paper in town thinks that every man with a "Reverend" before his name who serves a Protestant Church wants a bill passed which will make Bible-reading compulsory in the public schools of the State. Some method of publicity is needed which will show the real attitude and make plain the reason for that attitude.

I have never found a newspaper editor who knows what modern religious education is. The editors of this day think only in the terms of the Sunday school of their childhood. The association of modern pedagogy with the Bible has never been made in their minds. All the books, conferences, and conventions have failed to get that idea across. They have failed to sense the change which has been taking place in every branch of Protestantism.

This is the greatest need in religious publicity to-day. Somehow it ought to be possible to sell the Church as it really is to the newspapers which influence public thought. It is the collective task of every preacher and churchman who is interested in furthering the work of the Church. Emotional tributes to the great work of the Church and the redeeming power of the gospel are not enough. Devotional columns and Bible verses at the top of the editorial page are not enough. The Church needs to be presented to the public for what it really is.

THE CHURCH NEEDS TO KNOW THE MIND OF PUBLICITY

In the foregoing paragraphs I have tried to point out the loss of sympathetic contact between the Church and the newspaper. I did not intend to con-

vey the impression that the paper is to bear all the blame. The Church must not take the attitude of saying, "Here I am; come and find out what I am thinking." If the press needs to know the mind of the Church, just so much the Church needs to know the mind of the press.

Churchmen very often live in a little world of their own. That world is rather narrow, and its boundaries are high. It is hard for one to get over. I realize it in the editorial office of a preachers' magazine when writers from the general field try to break through. It is almost impossible. And I assume that it is about as impossible to go in the other direction.

The same seclusion is shown in the field of religious books. The line of demarcation between secular and religious books is so great that it is almost a miracle when a religious book is sold in a general store. General readers simply do not know the language. Last night I read a biography of the late George H. Morrison. The words used by the author were the words we use in private conversation. But the whole story is a story of preachers, churches, and churchmen which would be unintelligible to those not familiar with ecclesiastical parlance.

My contention is that we cannot expect the newspaper to bear all of the burden of breaking into our isolation to find out what we think. We must learn the language of the newspaper and use the resources offered to us.

To one who believes thoroughly in Protestantism and is proud of its contribution to society it seems impossible that any one could mistake our point of view. But it is true. And our effort alone can remedy it. Methods of expression are available. But churchmen must learn the language of popular expression and the methods of publicity which present the Church in the proper light before the public.

CHAPTER 2
PUBLICITY VALUES IN CHURCH
SYMBOLISM



POMEGRANATE
THE RESURRECTION



STAR
THE EPIPHANY



THE SUN
SUN OF RIGHTEOUSNESS



X.I. MONOGRAM
IHSUS (JESUS) XPISTOC (CHRIST)



GREEK CROSS AND LETTER X
MEANING XPISTOC OR CHRIST



MONOGRAM OF THE VIRGIN
THE VIRGIN BIRTH



THE CHIEF CORNER STONE
EPHESIANS 2.20



ALPHA MU-Omega
YESTERDAY
TODAY AND FOREVER-HEB. 13. 8



THE KING FOREVER
ST. LUKE 1.33



THE ANCHOR
"THE ANCHOR OF THE SOUL"



THE ROSE
MESSIANIC PROMISE



CANDLESTICK
CHRIST THE LIGHT OF THE WORLD

CHAPTER 2

PUBLICITY VALUES IN CHURCH SYMBOLISM

CONSCIOUSLY or unconsciously, the Church has always been a consistent user of publicity through the medium of religious symbols. In the ages when there was little literacy people had no difficulty in distinguishing church buildings. And they knew the call of the bells, the meaning of the pictures, and the language of the spires. The Church was constantly preaching its gospel through the appeal to the eye.

ARCHITECTURE

The earliest churches were built on the style of the Roman basilicas or public meeting places, but adapted to Christian uses. The building would have a lofty nave separated from the side aisles by rows of columns. At one end of the nave was the narthex, where the penitents gathered. At the opposite end was the sanctuary, which provided for the choir and the reading of the Gospels and the sermon. There were two reading desks, one for the Gospels and one for the Epistles.

This was the type of building which afterwards, blended into the Gothic, brought the greatest glory to Christian architecture. Remove the influence of the Gothic from Church architecture, and you take away its creative genius. It is pleasing to witness the renaissance of the Gothic in our day. The surprising thing is that the Church should have gotten so far away from it in the past generation. The departure from the Gothic was not alone a confession of vulgarity in æsthetic taste. It was the ignoring of publicity values which had been acquired throughout the ages. The local smart talk about a practical building with

no waste space is small compensation for the losses incurred. It is hard to say just what moved Christian people to build churches which did not look like churches.

Churches should look like churches. The argument advanced that church spires look feeble when compared with the great business skyscrapers is not to the point. The symbolism of the Gothic and church spires should be maintained in detail. There is a connection between the idealism of Christianity and church spires. Bishop William A. Quayle very well phrased the meaning of the spires in these words:

A church spire is the most spiritual thing man has contrived. It is, therefore, the most poetical; for things spiritual are, in the highest, forms of poetry. Greek temples had no spires. Spires came with Christ. The irresistible poetry of him ran along the veins of men like sunlight until, when they came to a place of worship out in the sunlight, far from the catacombs, unconsciously they flung their architecture into aspiration.

In America the use of the Colonial style of Church architecture has been consistently used for generations, and its religious significance is almost as great as the Gothic. It is only fair to say that there are two accepted styles for church buildings in our country: one is the historic Gothic, while the other is the Colonial, which had its birth in the early years of American civilization.

BAPTISMAL FONTS

And as if the building needed a finishing touch of publicity the baptismal font was added. You will understand that the fonts of the early churches and up to the modern day were placed out of doors. They carried their message as the outdoor bulletin board of to-day does. And many of the messages engraven in stone were not far different from the sentence sermons one reads on the outdoor bulletins of modern churches.

This one found on a font at Norfolk, England, is good enough for reproduction any place:

THINK AND THANK

And this one has a warning for many, even of our day. It is found at Tollesbury:

GOOD PEOPLE ALL, I PRAY TAKE CARE
THAT IN THE CHURCH, YE DO NOT SWARE
AS THIS MAN DID

And these old fonts, which abound in the churches in England, carry many doctrinal lines. These are samples:

HOC FONTIS SACRO PEREUNT DELICTA LAVACRO¹

CARNE REI NATI SUNT
HOC IN DEO FONTE RENATI.²

And there are many which bear more vulgar lines. Donors, then as now, insisted on having their names appear on the fonts. Some bear the coats of arms of noble families. Human vanity has persisted through the ages. The same bad taste which makes the family name appear in the modern memorial window caused family names to be spread all over church fonts, bells, and other things. It cannot remove the spirit to-day. Even Pope Julius insisted on Raphael painting him in full canonicals in a scene which took place in a Jewish temple hundreds of years before the birth of Christ. And Michelangelo painted Biago in the lowest corner of purgatory. It is not probable that we shall escape the memorial pest to-day.

SIGNS AND SYMBOLS

Of course the greatest message of the fonts was not in the lines, but the symbols they carried. Christianity through the ages had built a language of pictures,

¹ At this sacred laver of the font offenses are washed away.

² Those who after the flesh are born guilty
In this font are born again in God.

of fruits, and of flowers which was expressed in many ways. Such expression is not peculiar to Christianity. Most religions have had their symbols.

There was the language of the cross. And the cross was of many varieties. To-day in our church architecture we have the Latin Cross, the Passion Cross, the Greek Cross, the Tau Cross, St. Andrew's Cross, the Cross of Jerusalem, the Ionic Cross, St. Patrick's Cross, the Maltese Cross, and the Cross of Constantine, each bearing its own message.

Then there are various picture symbols. The fish from the days of the catacombs has been the designation of the Christian. The ship was the symbol of security, the cock of watchfulness, the lion of strength; water was the symbol of purity; bread designated life; the lamb was always Jesus; the dove symbolized the Holy Ghost; the flaming heart was for piety; the anchor stood for the Christian faith.

The symbols of the four evangelists in common use were:

St. Matthew	—Winged Man
St. Mark	—Winged Lion
St. Luke	—Winged Ox
St. John	—Eagle

The apostles became known by their symbols. In most instances the symbols indicate the manner of their death.

St. Peter	—Keys
James the Greater	—Emblems of Pilgrimage
Thomas	—Builder's Rule
St. Andrew	—A Cross
James the Less	—A Club
Barnabas	—A Staff
Philip	—A Cross
Bartholomew	—A Knife
Simon	—A Saw
Matthias	—An Ax
Matthew	—Purse of Money ¹
John	—Cup with Serpent ¹

¹ Matthew and John appear in different symbols—first as the evangelists mentioned before. These symbols deal with them

There is a language of fruits. This list gives the most common meanings in Christian symbolism.

The Apple	—The Fall. Held in the hand of Christ, it signifies redemption
Grapes	—Prosperity. Also Christ's blood shed for all
Vines	—Our Lord
Wheat	—Abundance and Rejoicing
Olive	—Peace and Concord
Palm	—Martyrdom
Pomegranate	—Future Life

And there is the language of the colors:

Red	—Divine Love
Blue	—Truth and Constancy
Gold	—Divine Glory
White	—Purity and Righteousness
Violet	—Mourning
Green	—Immortality
Black	—Death
Purple	—Suffering and Passion
Violet and Blue	—Penitence
Gray	—Humility and Mourning

The meaning of precious stones:

Diamond	—Light, Innocence, Purity, and Joy
Sapphire	—Hope, Truth, Constancy
Emerald	—Hope, Faith, Joy, and Victory
Topaz	—Goodness of God
Ruby	—Divine Love
Carbuncle	—Blood and Suffering
Sardius	—Blood of Martyrs
Amethyst	—Sorrow
Pearl	—Purity, Innocence, Humility

BELLS

The use of bells in religious services has been traced back to two thousand years before Christ. Their use in the Christian service has been a constant delight. During the past generation they have rather gone out of style. But indications are now for a return of bells through carillons and chimes. This recovery is being made at the same time that the Gothic is coming back.

as apostles. The purse money symbolizes the profession of a tax-gatherer. The cup symbolizes the impunity with which John drank from the cup.

The first bells used in religious services were hand bells. Priests in Egypt used them to call their people. But their use in the Christian Church dates from an early day. In 600 A.D. the Pope ordered all Christian churches to have bells. The Church accepted the order in good spirit. Churches which could afford two established carillons. These were rung from the towers by men, one man to each bell. So plentiful did bells become that England became known as the ringing isle. Journeymen traveled from place to place seeking contracts for bell-making, as it was easier to carry the necessary equipment than to transport the completed bell.

There was the ave bell, which rung for morning prayers, and the vesper bell for evening. The sanctus bell, outside the church, was rung at the elevation of the host. The angelus bell commemorated the incarnation and rang out three times daily. The alms bell rang gratis for the funerals of the poor.

So important were church bells in Church life that there were organizations of bell ringers. Some Churches ruled that the bells were to be rung only by those in orders. In others the ringer had a part in the ritualistic service. But the most common practice was for organizations of voluntary workers to be formed for the ringing. These societies made their own rules. In some of the towers there are still found pasted the rules which governed the ringing and ringers. Here are a few of some thirty rules which governed the ringers at St. Stephens, Benstot:

1. None shall be of said society, save those who shall be of honest, peaceable, and good conversation.

2. They shall at all times be ready to defend the said society against all charges which may be brought against it.

12. If any one of the said company, after the time he shall come into the church to ring, shall curse or swear, or make any noise or disturbance, either in scoffing or unseemly jesting, that the party so offending, shall pay for his offense three pence (to be divided among the company).

14. If any one of the said company shall strike or miss his bell

at the second sway, in the rising of a peale, he shall, for his offense, pay one penny to the company.

15. If any of the said company shall speak or make any manner of noise, when the bells do ring, so that the ringers or any part of them by that means may make a fault, the party so offending shall pay for his offense three pence to be divided among the company.

17. If any of the said company do or shall, after they are come together, quarrel or misuse any of the said company, before they do depart the party so offending shall pay for his offense six pence to the use of the said company.

There are evidences that these companies which began in all good faith did not persevere to the end. John Bunyan was a ringer at one time, but found he must break with his fellows to preserve his piety. They were to receive generously of the Church beer for their services and in some instances preferred the beer to the work. At Walsgrave there is a bell which bears this slogan. It would indicate the importance of beer in the ringers' program:

HEARKEN DO YE HEARE
OVR CLAPPERS WANT BEERE

As in the cases of the fonts, many bells bore the names of the donors. Here is a unique way of eulogizing Baily and Bray, evidently local powers:

LET BELLS SAID MANY GO TO WRECK
BAILY AND BRAY SAID NAY
WE LOVE OUR LORD HIS HOUSE TO DECK
AND HEAR HIS CYMBALS PLAY

It would seem ungrateful to pass from the ringers without publishing the epitaph which appears on a gravestone at Suffolk:

TO RINGING FROM HIS YOUTH HE ALWAYS TOOK DE-
LIGHT
NOW HIS BELL HAS RUNG HIS SOUL HAS TOOK ITS
FLIGHT
WE HOPE TO JOIN THE CHOIR OF HEAVENLY SINGING
THAT FAR EXCELLS THE HARMONY OF RINGING

The new interest in America in chimes and bells is a healthy sign of symbol revival. Millions of people

listen each Christmas Eve for the Trinity chimes broadcast by radio. The Metropolitan Methodist Church of Toronto has a carillon of twenty-three bells. St. Peter's Church, Morristown, N. J., has one of thirty-five bells. The new Park Avenue Baptist Church, New York, has installed a set of fifty-three. These bells, tuned to a chromatic scale and played from a manual keyboard, represent the last word in carillons.

For those churches which cannot afford carillons there are the tubular tower chimes. These are played from the keyboard of the organ. And electro-pneumatic action and a special damper make possible full, clear tones which send the message out over the streets. For less than five thousand dollars a church may enjoy such publicity.

A recent development which will be of interest to all lovers of church chimes has been announced by J. C. Deagan, Inc. This is to the effect that now by means of player rolls the chimes can be played automatically. The equipment includes a clock which can be set so that at definite hours the chimes will play and automatically shut themselves off when the program is completed. This is the latest development in tubular tower chimes.

There is no church too small for a bell. There should be a revival of church bells for our day. In city and in country the bell has a significance. I am hoping that our Church will recover and capitalize the church bell. Give it an opportunity to sing.

WINDOWS

Stained glass windows are a part of church architecture. In our American architecture we have gone too much to the grotesque in windows, featuring large designs and pictures. In one of my churches the donor of a window insisted that his daughter's face appear on the shoulders of the angel. There is a

message for worshipers and passers even in the picture designs.

Some genius discovered a way to reflect the light at night through the window to the street. This makes a striking invitation to the church service and calls attention to the open door. Surely this is legitimate publicity.

Regarding the message of the window E. M. Conover well says in his "Building the House of God":

A window of formal work or mosaic or antique design, if beautifully colored, allows one to make his own pictures, allows the music to play with his soul.

THE ORGAN

Until very recently the pipe organ has always been associated mainly with the church. The invention of the electric action made possible effects which make it adaptable for theater work, and it has become the handmaiden of the motion picture house. Formerly pipes spoke the language of God. In the motion picture house they give us the cackle of the hen or the roaring of the airplane motor. The growth of sound pictures may kill the organ for the motion picture house. Most of us will not feel sorry. The debasement of the organ has been a sad thing. Let us hope that again it may be considered as the voice of the Church.

THE CHRISTIAN FLAG

One of the strange things which confront the sensitive person is the display of the so-called Christian flag in our church sanctuaries. Sometimes it will appear opposite the national flag. It has caused considerable question as to which should have precedence. To the mind of the writer neither belongs in the sanctuary.

The national flag does not belong there, for it is a symbol of nationalism. The church stands for internationalism. God is the Father of all. All men are

brothers. It is well to bring the flag to the church at times for consecration. But it should never be there as an emblem of national authority.

The Christian flag supposedly stands for Christ and his Church. But it is a symbol without authority of council or of usage. It may be harmless, but it is unnecessary. Christianity needs no flag. It has the message of symbols which for ages have had significance. Why should these be discarded for a so-called flag?

EXTERIOR APPEARANCE

Protestant Churches have seemed to fear the cross on the building. I am not urging its return. It would be hard to conceive of any emblem of greater value for publicity purposes. But every Church must guard the appeal of its external appearance. A building, like an individual, sells itself by its appearance.

Where it is at all possible there should be a patch of well-kept green about the church. The woodwork must not be allowed to go unpainted. The bulletin board must be neatly mounted and in right proportions. Walks and drives ought to be in perfect condition. These are the emblems of purity and cleanliness. They indicate good order and health. They are the complexion of the church. A pleasing appearance is more necessary than a full treasury for success.

CHAPTER 3

REACHING THE CHURCH PUBLIC

3

CHAPTER 3

REACHING THE CHURCH PUBLIC

ONE type of publicity which every Church and minister must use, whether it is called publicity or something else, is the kind which keeps the membership informed about Church activities. The Church must have some medium of communication. Otherwise the best of plans would be ineffective. Those people who think of publicity only in terms of newspaper space may never have thought of the media they use in their local churches.

The test of any such medium is its inclusiveness. If it reaches one hundred per cent of all the members, it is a wonderful medium. If it reaches less than twenty-five per cent, I should consider it a very poor medium. There was a time when announcements from the pulpit were most effective publicity. Most families were represented in the morning service, and an announcement carried the information into most of the homes. At the present time few Churches can show an average attendance of one-third of their members at any service. So this medium of publicity has fallen in value in proportion.

The new emphasis upon worship has also brought the pulpit announcement into disrepute. Students of worship programs insist that the introduction of such announcements breaks the continuity of thought. The statement is not entirely true. There is a way of making announcements which will not interfere with the service of worship. Indeed they may even cause less discord in the thought habits than the wrong kind of announcement on a printed folder. But on the whole it is well to discourage announcements from the pulpit. Particularly it is a good policy to instruct the lay workers of the Church that they have other

media of publicity than merely bringing a written announcement to the pastor as he goes into the pulpit and asking that he read it to the congregation.

BULLETIN OR CALENDAR

The Church calendar has a quite complete and full treatment in one of the other chapters of this book, so that we merely mention its assets as an announcer here. Like the pulpit announcement, it must meet the test of efficiency. Unless some method of distribution is employed other than that of handing the calendars out at the service of worship there are many members and interested people who will not hear of the announcement which you are seeking to make.

Other methods of distribution are often employed. Some Churches mail the calendars to the entire membership, others to those who were absent from the Sunday services. The latter is not an impossible task, even in a Church of one thousand members. I have done it many times. Taking time Monday morning to run through the addressograph stencils, it is comparatively easy to note those families who were not represented at the Sunday services. There are other Churches which have sought distribution through deliveries by Boy Scouts or classes. This is not as thorough as the mail. The average Boy Scout delivery is far from a one hundred per cent delivery. It releases the pastor of responsibility, but does not get the results of mail distribution.

INDOOR BULLETIN BOARD

A bulletin board in one of the entries of the church makes a very effective way for making announcements. An announcement placed on it will last through several services. If it is convenient to the Sunday school entrance, it will be read by members of families who are not attending the services of worship. If an effort is made to keep it newsy and in-

teresting, there is no question about its publicity value.

Such a board is apt to become untidy. Some of the newer churches are having panels built in the wall for the announcements. These panels may be of soft white pine or of cork, so that it is easy to pin or tack notices and the plaster or woodwork is not disfigured. Where such a panel has not been built in, the next best suggestion is to have one hung on the wall. It should have a permanent position and not appear merely as a board hung by a string which can be lopsided or reversed. The objection I have to bulletin boards which have blackboards on one side and cork on the other is because of their untidy appearance. They are turned back and forth by irresponsible people until there is little about them to commend.

OUTDOOR BULLETINS

A good out-of-door announcement will reach every one reached by the indoor bulletin and many others as well. It has almost become an accepted institution in the American church. Changeable letters make it possible to make rapid changes to fit changing events. And some of the bulletin boards are so constructed that the letters can be removed and a printed announcement placed in them.

A good out-of-door bulletin board is worthy of the best position and the best construction. The Church which is interested in appearances can afford to have it mounted in heavy concrete forms so that it will stand true. If electric lights are added to the equipment, the Church can have a twenty-four-hour announcement for its message.

PARISH PAPERS

More and more Churches seem to find that a parish paper, printed and distributed by mail, offers a good medium for keeping the people informed. In some

instances this paper is combined with the Sunday calendar. In other instances it supplements the Sunday calendar. And there are Churches which have discontinued their calendars in favor of the publication. These parish papers are weekly or monthly and run from small sheets of four pages to elaborate books of thirty-two pages or more. After examination of the scores which come to my desk I am able to point out the following characteristics:

Most of them have second-class mailing. There are exceptions. The *Crawford Church News*, of the Crawford Memorial Presbyterian Church, New York City, goes out under a two-cent stamp. The pastor, Ralph Welles Keeler, contends that the outlay in postage is justified.

Most of the Churches issuing the papers have some kind of addressing equipment. About half are sent in wrappers. The remainder carry the address on the margin of the sheet.

Saturday is the preferred date for publication. I assume that this means that they are placed in the mail to reach the reader by Saturday. That may mean that they are really mailed Thursday. It would have to mean that in Cleveland.

Most of these sheets carry definite announcements about the Sunday services. Some of them carry the full program of worship. The monthly publications carry announcements for the services a month ahead.

The publication titles run a wide variety. The following are suggestive:

WEEKLIES

<i>The Joliet Baptist</i>	—First Baptist, Joliet, Ill.
<i>Tidings</i>	—First Methodist, Lakewood, Ohio
<i>Church Chimes</i>	—First Baptist, Shreveport, La.
<i>Saturday News Sheet</i>	—Methodist Protestant, New Brighton, Penn.
<i>Our Church</i>	—Union Avenue Christian, St. Louis, Mo.
<i>Go Forward</i>	—First Baptist, Jackson, Tenn.

MONTHLIES

<i>The Redeemer Record</i>	—Evangelical Lutheran Church of the Redeemer, St. Paul, Minn.
<i>The Pilot</i>	—St. John's Evangelical Church, Port Huron, Mich.
<i>The Tidings</i>	—Broadway Tabernacle, New York City

Special features in some of these papers are as follows:

The Union Avenue Album. George A. Campbell, pastor of the Union Avenue Christian Church, St. Louis, Mo., writes each week a brief character study and biographical sketch of some individual in the Church.

Dr. Smith's Message. The editorials by Roy L. Smith, in the *Simpson Summons* of the Simpson Methodist Church of Minneapolis, are always worth reading.

Who's Who Among Our Members and *Who's Who Among Our Advertisers* are interesting write-ups which feature the *South Park Christian*, published by the South Park Christian Church, Kansas City, Mo.

Go Forward, published by the First Baptist Church of Jackson, Tenn., features a condensed sermon from the preceding Sunday.

Tidings, Lakewood Methodist Church, Lakewood, Ohio, features a Sunday school attendance report. It gives up-to-date financial reports also.

More of these publications seem to seek advertising than decline it. Some must pay most of the cost of printing through advertising receipts.

Monthly periodicals are made possible for many Churches which otherwise might be deprived of such services as are offered by the National Religious Press, Grand Rapids, Mich. This house specializes in parish publications. With much of the material syndicated through dozens or hundreds of parish papers, it is able to furnish a high-class service at a low cost. There are also other houses which offer Churches a similar service.

A two-months' financial report of the *South Park Christian*, weekly publication of the South Park Christian Church, Kansas City, Mo., shows the possibilities of advertising receipts. The total printing and mailing bill for nine issues in May and June, 1928, was \$160.25. The total advertising receipts for the two

months amounted to \$349.75. This shows that such a paper can be conducted at a substantial profit.

The Church periodical does make a medium where advertising support is possible. Commercial advertising on the Church calendar is certainly out of place. It violates every principle of quietness and worship. But display advertising in the columns of a weekly or monthly publication is quite a different thing.

It is well, however, that Churches approach the matter of advertising in an honest way. It must be removed entirely from any thought of soliciting gifts. In fact, it is well to decline any space which is taken on that basis. If the use of space is merely a medium to get contributions, it is better to ask outright for contributions and not disguise the appeal. But there is a value to many advertisers in the space in the Church weekly. Church folks are a high-class clientele, and it pays any merchant or professional man to seek their trade.

The manager of the Church paper should require that his paper have ethics as high as the best commercial advertising medium. He must watch against fake advertisements. Projects or schemes which the Better Business Bureaus will not indorse ought not to have space in a Church paper.

CIRCULARS

Circular announcements are effective in advertising special series of addresses. I do not think that they are practical, as a rule, for single services, because of the cost. A circular may be a simple sheet, or it may run into an expensive item. Its value as an advertising medium depends upon its circulation. The Walnut Street Baptist Church of Louisville, Ky., has the reputation of producing some of the best circular publicity of any Church in the country. In fact, their Sunday evening services, with an attendance of 2,500, have been built up by circular publicity.

One of its circulars is shown on the plate on page 76. The work is distinctive because of originality in design. A series of sermons on "Life's To-Morrows" has a circular with tower design which is based on the tower of the church. The circulars are distributed at the services of the Church, the Sunday school, and the various group meetings. In addition seminary students are used to place them in automobiles parked in the down-town districts. Five thousand copies of this particular circular were printed. The cost for the drawing and engravings was \$51.86, and the cost of printing was \$60.

YEARBOOKS AND SOUVENIR VOLUMES

The issuance of a yearbook or an occasional souvenir booklet giving information about the Church and its services offers good publicity value. It is usually prized if it contain some historic material of significance. If the book is issued annually, it may well contain the reports of the various organizations and an up-to-date roll of the membership.

Souvenir booklets issued at the time of dedication or at anniversary seasons will be confined more to the historical material. In the chapter on "Mechanics of Good Printing" you will find the page-by-page analysis of several of these books.

When the Church is to build a new edifice there should be a leaflet or circular issued showing the features of the building so that every person may be informed as to what is proposed. In the case of new or unique features it will probably require some additional data to explain just what is being done. Such leaflets are always very effective publicity agents.

LETTERS

One of the best ways of reaching the entire congregation or parts of the congregation is by the use of letters sent out by mail. The discussion of the use of

the letter and the mailing list appears under the chapter on Direct Mail Publicity, so that is not given further treatment here.

BLOTTERS

Church announcement on blotters distributed to the members is supposed to have greater permanency than the publicity on paper or leaflet form. Many Churches are now making use of this form of publicity. It is especially effective in announcing series of sermons or addresses.

CALENDARS

An attractive wall calendar may have an appeal for twelve months, while a circular lasts but a few days. When it is possible to have the days of the months marked in advance with the special meetings or appointments for the various days it is especially effective. Whether the calendar should contain commercial advertising or not is largely a matter of judgment. But it surely should contain a pretty full announcement of the services of the Church.

TICKETS

Tickets form a very good publicity appeal for special meetings. They must be used with care, however. Anything which makes it appear that a meeting or service is going to be crowded is sure to bring out the people. Nothing so destroys the attendance at a public meeting as to have it rumored that few people are attending.

SOUVENIRS

Souvenirs are a very good form of publicity. They are now available for churches in many different forms. These run a very wide range. They may be picture buttons to wear announcing special days, card cut-outs to represent special appeals, pencils imprinted

with the name of the church, special booklets with permanent value, photographs, or any of a hundred different ideas. A look through the catalogue of one of the houses dealing in this sort of equipment would indicate that every conceivable idea for helping Churches had been used.

WINDOW CARDS

Window display cards placed in store windows in the vicinity of the church have an appeal for special meetings or services. It is not always possible to secure permission to place them. The privilege has undoubtedly been abused, and the merchant who lavishes much care on his display window does not like to have an ugly card placed in front of his display. For this reason it is well to make the cards attractive and to place them in such a position that they may harmonize with the display.

The objections which are many times made to such cards can sometimes be overcome by having a few neat frames with glass in which the announcements may be placed. These can then be placed in strategic stores or banks which are in sympathy with the cause. In the competition for window space the Church or class which invests in cheap printing is almost sure to defeat its purpose.

HANDMADE POSTERS

With a little practice homemade posters can be constructed which in neatness and effect will surpass in value the printed cards. One need not be an artist to make these cards and posters, though a fair sense of proportion is needed. Cut-out lettering may be used. It is also possible to purchase cut-out letters with gum on the back side for pasting. Illustrations and designs can be secured from colored magazines and papers or cut from papers of various colors.

The **BIBLE** Teaches
THAT CHRIST GIVES LIFE

JOHN 20, 31.
But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.

Therefore the Lutheran Church Teaches:
CHRIST SAVES YOU

You are Invited to Attend:




CAR SIGNS OR WINDOW CARDS

STREET CAR PUBLICITY

The Lutheran Press, which makes a specialty of publicity for Lutheran Churches, has announced a series of advertising cards for street cars. These cards are 21x11 inches in size and carry an invitation with the name of a church imprinted. The reproduction shows one of the series.

Copy of other cards in this series includes:



YOU

- have sinned
- need a Saviour
- have no Saviour but

CHRIST

“Come and See”

Panel for Imprint

The BIBLE Teaches

ALL MEN ARE SINNERS

“For all have sinned and come short of the glory of God”

Therefore the Lutheran Church Teaches

YOU HAVE SINNED

The BIBLE Teaches

THAT SIN CONDEMNS

*Wherefore, as by one man sin entered into the world and death
by sin; and so death passed upon all men,
for that all have sinned*

Therefore the Lutheran Church Teaches

SIN CONDEMNS YOU

**The BIBLE Teaches
MAN CANNOT SAVE HIMSELF**

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast

**Therefore the Lutheran Church Teaches
YOU CANNOT EARN SALVATION**

**The BIBLE Teaches
DIVINE CREATION**

*So God created man in His own image, in the image of
God created He him*

**Therefore the Lutheran Church Teaches
GOD CREATED YOU**

**The BIBLE Teaches
WORLD REDEMPTION**

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life

**Therefore the Lutheran Church Teaches
CHRIST IS YOUR REDEEMER**

MOTION PICTURE PUBLICITY

Some Churches are finding it very profitable to announce their Sunday services through slides at the motion picture houses. These slides are seen by thousands of people. It is not always easy to make the arrangements, and the Church should and will be expected to pay the regular rates. But it does get your Church and its invitation before the public.

CHAPTER 4
THE NEWSPAPER

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THE NEWSPAPER

To many people the term "newspaper" is synonymous with publicity. They think of publicity only in connection with the weekly and daily press. This is a pretty good indication of the importance of the paper as a medium of publicity. As far as Church publicity is concerned, the present relationship with the press is very healthy. There is a growing interest in religious news, and more of it is appearing in the papers every month. This is due not to any unseen moving of the spirit. The able publicists who in the past decade have handled denominational and co-operative Church publicity as well as local Church publicists have been selling the Church and religion as necessary public commodities.

The newspaper is a very valuable medium of publicity for the Church at large and also for the local Church. Its value for the local Church, however, is dependent upon location and a number of other things. It is comparatively easy to study the situation and see just what it offers any individual Church.

The service the newspaper offers may be divided into two large classes. First, there is the news, or pure publicity matter. Secondly, there are the advertising columns, which are purchased at so much per column inch. The Church will consider both of these services. Anyone, even a writer on Church publicity, would be foolish to advise the use of any medium of publicity without considering the local situation of a Church. Most Churches can use news publicity, some should use paid space, many can and do use both.

The art of securing news space in the paper is quite different from that required to place paid advertising.

And many feel that it is the most valuable publicity a Church can have. That statement needs conditions, however. Many times a Church can secure better results by direct mail publicity or by the use of a local medium than by news space. I know Churches which are filled every Sunday which are never mentioned in the papers. And other Churches which seem never to lack for news announcements have small congregations.

If your community has a weekly publication which reaches a substantial constituency, it is quite possible that you would get bigger returns by trying to get your items in that than in the down-town daily. The shopping newspapers, which seem to be increasing in our cities, offer good media for Church notes. The circulation is big because they are distributed without cost from door to door.

In Cleveland we have three daily papers: the *Plain Dealer*, the *News*, and the *Press*. An analysis of these as far as Church news is concerned is a pretty fair picture of the situation in most cities. The *Plain Dealer* is a morning paper, the other two are afternoon publications. The *Plain Dealer* seems to have the circulation which appeals to the church-going people, because it carries more paid advertising from the churches than either of the others. It has a Church editor on full-time duty. Any item regarding religious news, no matter what time of the week it is written, goes over his desk. The *News* welcomes Church news and has a Church editor who divides his time with that and other duties. His particular task is to produce the Saturday page carrying many Church announcements. If you have good news for the earlier part of the week, it goes over the desk of the city editor. The *Press* doesn't care for conventional religious news. It has no person assigned to a Church page. It just isn't interested. Yet it has circulation and should be a valuable medium if available. But

unless the news is unusual one learns that it is largely a waste of time to send Church items to the *Press*.¹

THE CHURCH EDITOR

The few Church editors on the daily press with whom I am acquainted are hard-working individuals who are seriously trying to get larger space for Church news. It is not an easy job. A modern newspaper is a busy place. It has many interests. Church news is apt to be submerged. It is up to these men to try to get space for Church items. In a sense they are representatives at large for the Churches of the community. It is almost necessary to establish and maintain friendly relations with them.

NEWS

News space is available for news. There may be a disagreement as to just what constitutes news. The managing editor will be the judge in the final analysis. If space is required for what the managing or city editor considers to be more important news, out will go the Church items, regardless of their care in preparation.

In "Publicity for Social Work" the authors, Mary Swain Routzahn and Evart G. Routzahn, give the following characteristics of good news: Uniqueness, Relation to Current Topics of General Interest, Interesting People, and Human Interest. These make good topics under which we can discuss what is good Church news.

1. *Uniqueness*.—I must confess a growing disinclination for Church news which is mainly based upon uniqueness. Yet it is the quickest way to get news space. Build a church in a day, preach in your shirt sleeves, introduce a calliope for music—these are

¹The reader will understand that this analysis is for the time at which the chapter is written. Editorially policies change and the situation may be far different at the time you are reading this book.

unique features and are almost sure to bring news space. Indeed, I am almost sure that ministers have sometimes sought to create unique things just to get space.

Myron Weiss, of the weekly newspaper *Time*, classified news items on the Church for *Church Management* some time ago. He found that many of the items were inserted because of their uniqueness. These included the instance of the preacher who married a couple on the theater stage, a minister who bet that Gene Tunney could whip Jack Dempsey, the arrest of a clergyman because of immorality, and the story of a man who had just resigned a very good business position to give all his time to the city mission which he had founded. Now of all these the last is the only one which could in any sense be helpful to the Church.

2. *Relation to Current Topics of General Interest.*—To my mind this is the one which offers the minister the biggest opportunity in securing publicity for his sermons. In fact, it is almost impossible to secure publicity for a sermon unless in some way it has a tie-up with current events. The exposition of the Epistle of James is not news. But if the exposition can be tied up in some way with local situations it certainly is news.

It is perfectly ethical for a minister's sermon to deal with current events and local situations. There is every precedent for the minister interesting himself in politics and social situations. Such interest is a valuable medium of publicity, but if not handled rightly it comes back with a vengeance. The minister must keep strictly within the limits of truth. Definite charges which cannot be proved will involve him in unpleasant publicity which will injure himself and his Church.

3. *Interesting People.*—Here lies a big opportunity for Church publicity for the ingenious publicist.

Nothing makes as acceptable items for the newspapers as photographs of well-known or interesting people. Prominent women who have a part in missionary conferences or other church meetings are always good copy. And visiting speakers, if they are known at all, can usually secure space in the papers. But it is difficult to secure much space or photo reproductions for folks who are not known.

4. *Human Interest Stories*.—There is a wide range for such stories. People are interested in many things. It is not necessary to burn down your church to get a human interest story. A new building has many good write-ups in it for the press. Among those I have noted recently in the local papers which might be full of human interest were one concerning a man who was clerk of his church in Cleveland when President Garfield acted as its pastor, another which described the contents of the corner stone in a church which was torn down after fifty years, a third which described a remarkable window which had just been installed. All of these items had human interest, and in each instance the publicity was ethical and healthy.

WRITING NEWS COPY

The preparation of news copy requires some skill. As one writes it he comes to think of his copy as selling an idea to the editor as well as being merely copy to the printer. He writes with the aim to get some space. The editor may cut it or rewrite it, but if he has sold the editor the idea he is satisfied. At least that is the way I feel. Writing for the newspaper is not like writing an essay which must be exact in every particular. It is written to get space for an idea.

Successful copy writing is brief, informative, and to the point. The writer would do well to keep Kipling's verse in mind:

"I keep six honest serving men
(They taught me all I knew):

Their names are What and Why and When,
And How and Where and Who."

One idea is usually enough to put in one piece of copy. If you will take a newspaper and study the brief items under black heads, you will see that invariably there is but one idea expressed. The idea is given in the head and then reproduced a little more fully in the item. I believe that lots of copy written around sermons goes into the wastebasket because it is too inclusive. If the preacher can learn to pick out the one outstanding thing and reduce that to two hundred words, he may be able to get space.

I have selected one item for a detailed study of just how newspaper publicity works. As president of the Lakewood Sunday Evening Club I was seeking publicity for it. Believing that the subject of my own editorial on church taxation was news, I mailed a brief of the editorial in five hundred words to the Church editor of the *Plain Dealer*. This was mailed Wednesday, though I knew that it would not be used until the following Monday morning. But the editor, like everybody else, likes to work ahead on many things.

In an attached note I told him, "You know *Church Management* is the only religious paper in the country which has come out flat-footed for taxing Church property." And I added, "Mr. J. W. Woods, local attorney, is going to answer my arguments next Sunday night."

In addition to the analysis I might add that this publicity also secured the printing of the answer in the edition of the week following. And it is also interesting to note that this copy has each of the qualities which we have defined as making news: uniqueness, relation to current topics, personality interest, and human interest.

An opportunity for newspaper publicity is usually found in the anniversary seasons. I do not mean that

Note that all headlines are written in the office of the newspaper.

The Church editor prepared the write-up from material given him.

DEMANDS CHURCH BECOME TAXPAYER

EDITOR ARGUES SELF-RESPECT CALLS FOR DOING AWAY WITH EX-EMPTIONS

BY GUY CLEMMITT, RELIGIOUS EDITOR

*Personal Publicity.
Sunday Evening Club
Publicity.
Church Management
Publicity.*

Rev. William H. Leach, editor of *Church Management*, last night before the Lakewood Sunday Evening Club at Lakewood Congregational Church, advocated taxation of all Church property.

Mr. Leach's magazine is, he says, the only religious paper in this country "that is out flat-footed for the taxation of Church property."

*Church Editor's General
Statement.*

The primary reason Mr. Leach gave for favoring such a tax move was that "Church exemption from taxation is contrary to the spirit of separation of Church and State." He also expressed the belief that Churches should pay taxes to "maintain their self-respect."

*Sunday Evening Club
Publicity.*

At the meeting of the club next Sunday evening, J. W. Woods, Cleveland attorney, will present a statement upholding the exemption of Church property from taxation. The regular Sunday evening lecture last night was by Dean Guy Sarvis, of Hiram (Ohio) College.

"The question of taxation of Church property will not down," Mr. Leach said. "People are beginning to question all kinds of ecclesiastical exemptions. And rightly so.

"Church exemption from taxation is contrary to the spirit of separation of Church and State.

"I believe in doing away with tax exemption for Churches because of the abuses of the plan which have reacted unfavorably both toward the Church and the State.

"I believe in Churches paying taxes, for they can no longer claim poverty as a basis of exemption. The Churches themselves advertise that they have the better class of people.

"I believe that Churches should pay taxes to maintain their self-respect."

*Quotations from brief
given editor.*

at the end of one year in a pastorate the newspapers want a glowing account of things accomplished. But after a man has been established in a field, five- or ten-year or other periods make good publicity contacts. There are publicity values in an annual meeting at such a time. The following, clipped from the Rock Island (Ill.) *Argus*, is a good example of the possibilities:

PASTOR STARTS ON FOURTH YEAR IN ROCK ISLAND

OFFICIAL BOARD HEARS REPORTS OF GAINS MADE BY MEMORIAL CHRISTIAN CHURCH

Rev. Austin J. Hollingsworth will begin the fourth year of his pastorate at the Memorial Christian Church, Rock Island, tomorrow. "Mountain Tops" has been announced as his anniversary sermon theme, the services to begin at 10:45 o'clock.

A review of Rev. Mr. Hollingsworth's period of service to the Rock Island Church shows that more than three hundred names have been added to the Church roll. One hundred and sixty members were netted as a result of the Scoville evangelistic campaign during May and June of 1927. An old debt of \$3,000 has been paid and the regular finances of the Church greatly increased. It was reported at the official board meeting last evening that the finances of the Church are in the best condition that they have been in several years.

Rev. Mr. Hollingsworth inaugurated the parish paper, called the *Memorial Monogram*. This is a four-page affair which goes into more than one hundred and fifty homes of the Church membership as well as to a large number outside the city. It goes to former Memo-

rial Church members in ten States.

Another innovation has been the printed order of service in the church morning worship period.

Rev. Mr. Hollingsworth reported to the official board that during December he had made four addresses outside his regular duties, about the average per month of outside talks he has made during his present pastorate.

Another feature of Church activities that the pastor has stressed and developed is the Sunday night services. These have been maintained at a good standard, he said. To-morrow evening the service will be illustrated, Mr. Hollingsworth to tell, by the aid of colored slides, the story of the great art picture, the Angelus. Hymnic illustrated numbers will also be used.

The annual meeting of the Memorial congregation is announced to be held as a fellowship dinner hour on Wednesday evening, January 23, in the church basement. All reports from various departments will be submitted at that time.

The copy should always be double-spaced; some papers prefer that it be triple-spaced. It should have no heading written on it. The editor will supply the head. If it is to be a report of Sunday services, it should be at the newspaper office not later than Saturday. If it is a church announcement for the Sunday services, the paper will want it Thursday afternoon or Friday morning.

Copy should not be sent anonymously to any paper. In the upper left-hand corner it is well to use something like this:

Re: Calvary Church Bazaar.
From Henry C. Turner,
237 Woodlawn Avenue.
Phone, Abby 6745.

And then even with that heading it is a good practice to sign your name in ink at the bottom of the copy.

Do not intrust everything to the mail. If you have photographs with your copy, deliver them personally to the editor. A personal delivery always has the appearance of an important message. With some papers this counts more than others. But the personal contact helps get religious and Church news across.

INTERVIEWS

The instance just given of the publicity in taxation of Church property may appear as an interview. But in reality it was prepared in advance and given to the Church editor. Interviews, in the strict sense of the word, are sought by the paper. Personal publicity may, of course, help to keep the minister in mind when public opinion turns toward Church questions.

The most common complaint against printed interviews is that they misrepresent the words of the speaker. The only way to avoid such mistakes is to have any statement you want to give the press carefully prepared. Add to the verbal statement the

typewritten copy of just what you intend to say. Telephone interviews are the most unsatisfactory. On debated questions it is just as well to avoid them. If a reporter is seeking your opinion, ask him to send for a written statement. This will avoid much confusion.

PEOPLE'S FORUM

Most newspapers conduct some kind of an open forum to which contributions are welcome. These columns offer an opportunity of presenting many interesting phases of religion and Church work. If you are denied publicity in the news column, you may be able to get your message across here. But as the columns are open to you, they are also open to those who oppose your views; so the publicity may take the form of a debate.

SMALL-TOWN MEDIA

Much of the material in this chapter deals with city conditions and the city press. Churches located in the smaller towns have quite a different problem of publicity. Most of the small-town papers have regular departments for Church announcements, and the ministers are expected to help keep them alive. The usual failure in the small town is in not producing enough worth-while material to make the Church column interesting. The weekly schedule of services with the sermon announcements hardly make it interesting. If the principles of news and copy writing which have been described here are studied and followed, the average Church column would be much improved.

Why not add human interest to the story of Church announcements? Have a cut made to head the announcements of your Church to give it appeal. Don't fill it entirely with announcements of things to come. Put in occasionally snatches of the sermon of the Sunday just passed. Try to build continuity in the copy you carry.

DISPLAY ADVERTISING

Display advertising is the space in the newspapers which is classed as advertising and for which advertising rates are paid. In the discussions of the past few years many have thought of Church publicity only in the terms of paid advertising. One of the most common questions raised in conferences on publicity is as to its worth.

I do not think I have ever attended a conference on Church publicity but that some one has raised a question something like this. He has told of his Church buying space in the down-town daily. The copy ran for a period of weeks. As far as he can see it has accomplished nothing. Therefore advertising is not worth while for churches. Some advertising men dodge his experience by declaring that the value of advertising is cumulative and urge him to keep on trying.

In my opinion that reply is all wrong. The truth of the matter is that some churches will waste money by buying space. In buying space you must pay for the entire circulation of the paper. If your church is located away from the center of the city, you may pay for 100,000 circulation while it actually reaches less than a thousand individuals who could possibly be interested in your services. Under such circumstances it is an absurdity to advertise in the down-town papers.

On the other hand, if your church is located so that such an appeal does reach a worth-while constituency, the investment is good. A down-town church can hardly afford not to advertise. Most churches ought, at least, to carry an announcement card which costs but little but does give the location of the church. But the helpfulness of display advertising is dependent upon the density of readers who are interested.

There is always some question as to what kind of a newspaper offers the best medium. I am not sure that it is always the accepted medium for Church

news. Oftentimes the masses are reached by other dailies. In the instance of rescue missions, revival services, and other movements which must appeal to the masses the very best appeal may be made through the papers which are seldom thought of as catering to Church news.

WHAT SHALL WE ADVERTISE?

Shall we advertise the preacher? the church? the services? the sermon?

Yes, all of them have a place. All should be advertised. The Church as a permanent city institution has good publicity value. The preacher is the human presentation of the Church. Many times a Church with no building can get a crowd by advertising the personality of the preacher. The services must be advertised; else how will any one know when to visit the church? And I believe that sermon topics should be advertised. These topics should be definitive and not generalized. Generalized topics have no advertising appeal.

But more than all these there is need for our advertisements to advertise the virtues for which the Church stands. Roy S. Durstine in his book on "This Advertising Business" gives as a period of importance that point at which commercial advertising ceased to advertise the factory and began to advertise the product. Our Church publicity ought to deal less and less with "factory" advertising and tell more of the products of Christian living. When we read the Saturday morning announcements of church services they ought to mean more to us than the names of churches and the hours of services. We should feel that the product of the churches is something we must have for successful living.

CHAPTER 5
PUBLICITY FOR THE MINISTER

CHAPTER 5

PUBLICITY FOR THE MINISTER

I

JOHN JONES is going to move from the small town to the city. He has accepted a call to Memorial Presbyterian Church, located in a growing section of a great city. It is a church of six hundred members and ought to have a thousand members inside of two years. All in all, it looks like an excellent proposition for the young minister. He will succeed Dr. Smith, who was well known throughout the city. Even the daily press made frequent reference to the work he was doing, and more than once his sermons were published.

Of course, John Jones knows the value of publicity. It was natural, in the little town of five thousand, that every one should know that he was the pastor of the First Presbyterian Church. He was in constant demand as a speaker at various groups. He had been the favorite commencement speaker at the high school, and he had spoken before most of the civic and fraternal organizations. He had had a column in a local paper and was, in reality, a town character.

But they know nothing about that in the city. He is going to a different environment. And it is going to be an immense help to him if he can lay hold of some lines of publicity to give an initiative to his work. He has been wondering just what he can do to secure this publicity.

When he visited Memorial Presbyterian Church, he met the chairman of the publicity committee. Because of the church's recognition in the city, he thought that possibly this committee would see that he was properly introduced to the public through the press. But he assumed an error. As soon as Dr. Smith left, the publicity committee, which had been working rather hard, under the pastor's direction, relaxed into in-

activity. It is a mighty fine thing to have lay committees on publicity, if they function, but most of them exist as this one of Memorial Church does. It passes along the minister's ideas. I do not believe that one out of ten assumes the initiative to function in the interim of pastorates.

John Jones has had enough pastoral experience to realize that lay committees do not always function as they should; so he decides on another course of action. He prepares some personal publicity for the city press. This publicity will consist of two items:

1. Photograph of himself.
2. One-hundred-word publicity note.

Every minister ought to have prepared for publicity good photographs for reproduction. The photograph is not to be confused with the expensive artistic and decorative article which the photographers delight to sell as a sample of craftsmanship. It need be but postcard size. But it should be very clear, showing head and possibly shoulders, and finished in glossy surface for reproduction. These are not expensive. After the plate cost, they can be produced for ten cents each. But they are an essential piece of any publicity.

The average city paper cannot use your cut which has been prepared for some church printing. Every half-tone when made was manufactured for a certain quality of paper. Calendered paper uses a fine screen half-tone. News paper uses a very coarse screen. The average newspaper has facilities for fast half-tone work and prefers a photo to the cut which you may offer.

So John Jones had his publicity photographs made. He sent the best photograph he had to a commercial shop which in turn sent him back a dozen postcard size pictures for publicity purposes. He will find many opportunities to use these in the next few years.

Indeed the plate, which he now has, will go to the commercial artist for more reproductions, again and again.

There are three daily papers in the new city; so he inscribed the following on the back of three of the photographs:

Rev. John Jones, who will succeed Dr. David Smith in the Memorial Presbyterian Church. Mr. Jones will begin his work January 1.

This photo sent by Rev. John Jones, Fairborough, Ohio.

I do not add to these words, "Please return." They mean nothing in a newspaper office. The ban of the publicist's life is the individual who hunts for a photograph and finally finds one and gives it to you with the request: "It is the only one we have. It must surely be returned." The commercial photographs I am recommending cost little. You may get them back, and you may not. Some newspaper may make it a point to return such articles. Others seem to have the faculty of putting everything in a furnace as soon as the paper is out.

Having secured the photographs, John Jones next applies himself to the work of writing a publicity notice. Two hundred words will be about the limit on this. It is better publicity to have ten words with the photograph, or "art" as the newspaper lingo has it, than to have three hundred words without the photograph.

What shall he say in these three hundred words? Judging from the news items published in church calendars which come to my desk, the average minister would try to say these things:

1. His place of birth.
2. His education.
3. His wife.
4. His children.
5. His trip abroad.
6. His wonderful pastorates.
7. His conviction that the greatest need of the world is preaching of the true religion.

But here also John Jones has sense. He looks over the newspapers to see what they say. And he at once reduces this list. He finally decides to include these items:

1. The man.
2. The church he comes from.
3. The church he comes to.
4. The opening of his pastorate.

By the time he gets through he has an item something like this:

Rev. John Jones, for six years pastor of the First Presbyterian Church of Fairborough, Ohio, has been unanimously selected by the Memorial Presbyterian Church of this city as a successor to Dr. David Smith.

Under the ministry of Dr. Smith, Memorial Church erected its magnificent new building at Tenth Street and Superior. Mr. Jones will come to the pulpit at a most opportune time for its future growth.

Mr. Jones will preach his first sermon at Memorial Church on January 1.

This is a very good announcement in length, or rather, brevity. It goes nicely on one sheet of paper. It must be typewritten, and newspaper copy is usually triple-spaced. In the upper left-hand corner it might be well to put these lines:

Rev. John Jones,
Fairborough, Ohio.

And below the copy it is well to sign it in ink as a matter of honesty.

Then an envelope addressed to either the Church editor or the city editor carried this copy and the photograph to each of the three city dailies. In the case of John Jones the great morning paper carried the story and the picture. One afternoon paper had the picture and a few lines. The third one did not mention it. But the morning paper, the one which counts in Church circles, gave him the publicity.

So John Jones was properly introduced to his new city. And the people of his new church saw the

account. It pleased them. They said, "Our new minister is also going to be a man of city-wide acquaintance." And John Jones back in Fairborough smiled when the paper reached him. He had a right to smile. And the people in Fairborough saw it. And they assumed erroneously, "The city churches have a way of getting publicity."

January first came altogether too soon. There were packing and farewell receptions, and John Jones was busy. But he knew weeks in advance just the sermon he was going to preach that Sunday morning. And before the last rush he had prepared a brief of that sermon for the public press. The brief had 450 words. Across the top of the page appeared these lines:

(Excerpts from a sermon to be preached by the Rev. John Jones at the Memorial Presbyterian Church Sunday, January 1. Mr. Jones follows Dr. David Smith as pastor of Memorial Church. This is the first sermon of the new pastorate.)

Then he gave two or three rather pungent paragraphs on one theme. It was representative of the sermon and in as good newspaper style as he could make it. And again the morning paper carried the report and each of the afternoon papers on Monday, January 2, mentioned the opening of the pastorate. The copy was mailed to the paper on Friday so that the editor could send a reporter to the church if he desired. But there was no reporter there. But the message got across all right.

Writers of Church publicity have, to my mind, laid too much stress upon the necessity of knowing newspaper style. In the program used by John Jones, that did not count so much after all. Of course the paragraphs selected must be interesting. They must have a news appeal. But what counted much more was the technique of putting the material before the paper just in the way which made it easy to handle.

II

Now that John Jones has been installed at the Memorial Presbyterian Church, he must face the matter of publicity in a different way. As a matter of fact, he would be very glad if the burden of publicity could be removed from his own shoulders and placed on a committee or some individual. There was a publicity committee in the church, and that made his problem even more acute. Nothing can so impede progress as a committee which is not functioning and doesn't know how to function.

There is a place for a publicity committee. But the way such committees function in many churches makes them worse than useless. If it is a one-man committee and that one man has ideas, it will be an improvement over the average committee of three or five.

If there is a committee, its work should be the mapping of a program of publicity and not the execution of it. The idea that you must get three or more people together before a newspaper announcement can be made is ridiculous. No three people can agree as to what a news reading notice should contain, and while the debate is going on the paper will be printed and distributed. A publicity committee is a valuable organization if it knows how to draft a program of publicity, and then assigns each item of work to one of its members, or all of its work to a good publicist. But to attempt to produce news publicity over a committee table is difficult. That is the reason why nine times out of ten the preacher must get out and secure his own publicity.

I can illustrate this with an actual instance in a church I visited. A publicity committee was organized. One of its tasks was the preparation of the weekly calendar. The minister secured copies of calendars from many churches, and the men and

women spent an evening studying them. As their deliberations went on, the committee not alone selected a style and type, but they also selected the order of service which they thought most attractive. And here is the way the matter was settled.

One of the men had an office next to a printer. He was appointed to place the work and deliver the copy to the printer each week. The minister was to write it. Having written the copy, he was to deliver it to the committeeman. He was, in turn, to give it to the printer. When the work was completed it was to be delivered to the church. Now, if you can figure out a worse way to do this, try it. Having once decided that the minister must write the calendar, and it has pretty nearly got to be done in his office, a direct contact with the press will expedite matters, give a better check-up on the quality of the work, assure delivery. All this complex arrangement did was to give a laymen a routine task which he accepted as a matter of duty, but for which he was unfitted.

Facing the facts in his situation, John Jones decided that the best thing to do was to try and add his own personality to the publicity committee, show them their task, and do enough work by himself to get publicity for both himself and his church. So he called his committee together. When they came to the meeting he laid before each one a discussion sheet which indicated the lines of publicity possible. They were to lay the policy.

MEMORIAL PRESBYTERIAN CHURCH

PUBLICITY PROGRAM

This is not a recommendation to the committee, but merely a brief for discussion. The committee must decide just which lines of publicity are to be used.

1. Weekly Calendar.
2. Monthly Paper.
3. Direct Mail.
4. Every-Member Canvass.

5. Newspaper—
 - (a) Downtown.
 - (b) Community.
6. Paid Advertising.
7. Bulletin Board.
8. Billboard.
9. Hotels and Clubs.

With these definite suggestions before it, the committee was enabled to do something it never had done before. It reached a definite policy on various matters of publicity. I shall indicate just what it did.

1. Weekly Calendar. The committee decided to spend the same amount as before. The copy was to be prepared in the minister's office, and he was made responsible for its execution.

2. Monthly Paper. It was agreed that this project should go over for another year.

3. Direct Mail. The committee asked the pastor to prepare a program for direct mail publicity, with samples of material and appeals, and agreed to spend one evening in discussing its possibilities.

4. Every-Member Canvass. The committee agreed that until the committee on every-member canvass asked its aid all publicity regarding that should be with the committee on canvass.

5. Newspaper. The committee felt that newspaper publicity is a very important item in modern Church life. One of its members was appointed to see a young man in the congregation who was engaged in professional publicity work, to see if he could handle this as a voluntary service.

6. Paid Advertising. A modest amount was apportioned. The committee felt that a card should be carried in the downtown dailies. The community paper made no charge for the insertion. No plans were made for big display purposes.

7. Bulletin Board. The committee felt that the outdoor bulletin board had not been used as much as it could be. One of the members volunteered to make any changes which the pastor wished each Monday afternoon.

8. Billboard. The committee felt that this was a matter for a cooperative movement and did not feel that it should take the initiative in the matter.

9. Hotels and Clubs. The committee ordered the printing of a very attractive wall announcement which was to be framed and offered to the near-by hotels, lodges, and clubs.

John Jones had done a great deal in that one meeting. He had sold his committee the idea that it was to formulate a program, not merely write notices. He had got a definite decision regarding the re-

sponsibility of the Sunday calendar and the every-member canvass. And he had sold them the idea that a publicity man was the one to take care of the publicity. There still remained the meeting for the direct mail consideration. And this was a project which was big enough to challenge its attention for the night. And there was personal influence which must be used to keep his name constantly tied up with the publicity of the Church.

The direct mail program is a matter to be considered by itself. But I want to add to this article some of the items in his personal program which helped keep things alive. He was very fortunate in securing the young man to handle the Church publicity without cost. Together they worked out a program of releases. John Jones suggested that when the first stories were taken to the papers he accompany his publicist to meet the editor. That was agreed. That was one of the most profitable two hours he ever put in. He saw just how a great daily newspaper is handled. He saw the pressure the editors and copy writers work under. And they saw him. When a few days later he had occasion to call the paper, he felt that he knew the man he was talking to. And when the editor said, "Yes, Dr. Jones, what is it?" he felt that he was talking to a friend.

This contact with the press meant a great deal to him throughout his ministry there. There was a mysterious disappearance in his neighborhood, and the reporter came to him for information about the man's habits. The reporters began to call up when they wanted comments on public items. Soon he found his comments listed with those of other men of city-wide reputation. He learned that newspapers have their dull days, and he thought that those were the periods he could get help.

He found that in the summer months most preachers are away, and the papers do not have as many sermons

to print. He decided it was a good idea to use the papers in that period. And he made a most interesting discovery that by returning to his pulpit the Sunday before Labor Day he could capitalize big space. The papers were eager for sermons dealing with labor conditions, and most ministers who had the habit of big space were out of the city.

John Jones had a Church of reputation, and he decided to keep his name tied up with it. No false modesty kept the name of his predecessor on the outdoor announcement. His name appeared on all the Church publicity. Every Church notice which went to the press has the item, John Jones, Pastor. This personal publicity was life to him, and he sought it.

He also knew the value of appearing before local and civic groups, lodges, and other organizations. The matter of speaking engagements is something one should go into carefully. John Jones knew that it was not the matter of many engagements, but of having something good to say when he got there. He wanted these groups to say when they were considering him, not, "It will be easy to get Dr. Jones." He wanted them to say, "Dr. Jones will have something worth while if we can get him."

And there was one other field of personal publicity which he sought. That was the denominational publicity. He attended meetings of his Presbytery and took part in its programs. He was ready to serve on its committees. Soon the fellow ministers learned to respect his judgment and to seek his counsel. Interdenominational participation offered the same opportunities for fellowship with his brethren of other denominations. John Jones was getting on.

CHAPTER 6
THE MECHANICS OF GOOD PUBLICITY

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THE MECHANICS OF GOOD PUBLICITY

THE first thing in the preparation of any piece of Church publicity is to reach a decision as to just what the item is going to be. It may be a postcard, a four-page folder, a Church yearbook, the building fund publicity, or any of many other items. But before the copy is written the idea back of the publicity must be clearly in mind. I am giving here an analysis of a number of Church booklets which are in my files which will show just what is included in various types of publicity.

THE YESTERDAYS DETERMINE OUR TO-MORROWS

(A twenty-four-page and cover booklet issued by the First Methodist Episcopal Church, Canton, Ohio. Page size, 9x12 inches.)

- Page 1. Title and publishing notice with date.
- Page 2. Half-tone reproduction showing high school boys and girls in their special room in parish house.
- Page 3. Beginning of the history. Two illustrations of memorial windows, one at the upper right hand and one at the lower left.
- Page 4. Continuation of history. Two illustrations of windows, one at the upper left and one at the lower right.
- Page 5. Continuation of history. Two illustrations of windows, one at the upper right and one at the lower left.
- Page 6. Half-tone showing beginners' class in their room in parish house.
- Page 7. Continuation of history. Two illustrations, one at the upper right and one at the lower left.
- Page 8. Continuation of history. Half-tone taking upper half of the page shows the William McKinley pew.
- Page 9. History continued. Insert in the bottom shows bronze tablet which is located between McKinley windows.
- Page 10. History continued. Insert at the bottom showing silver plate on the McKinley pew.
- Page 11. History continued. Half-tone in upper half of page shows the recreation room in parish house.
- Pages 12-13. Two-page half-tone showing the sanctuary of the church.

- Page 14. Half-tone showing a woman's class in parish house.
- Page 15. History continued. Insert in upper left showing bronze tablet to William K. Miller. Tablet in lower right to Jacob Miller.
- Page 16. Half-tone showing juniors at their special desks in parish house.
- Page 17. History continued. Insert in upper left hand shows plate to memory of Cornelius Aultman; one in lower right shows tablet to Katherine B. Aultman.
- Page 18. Half-tone showing primary children in their assembly room in parish house.
- Page 19. History continued. Window illustrations in upper right and lower left.
- Page 20. Reproductions of two three-paneled art glass windows.
- Page 21. Conclusion of history. Decoration at center of page. Bottom half blank.
- Page 22. List of pastors of the Church.
- Page 23. Corner stone reproduction in upper left. Note from pastor in lower right.
- Page 24. Blank with the exception of printer's notice in fine type, lower right.

HOME-COMING AND DEDICATION OF THE NEW COMMUNITY CHURCH, GRANDVIEW, IOWA

(Twelve pages, including covers.)

- Page 1. Title and half-tone of church.
- Page 2. Officers of Church.
- Page 3. Half-tone of pastor.
- Page 4. Personal Dedication Day Program.
- Page 5. Upper half gives program for week. Lower half has a description of the new building.
- Page 6. Dedication Service.
- Page 7. Continuation of Dedication Service. Home-coming and family reunion announcement.
- Page 8. History of churches entering into the union. Half-tones of evangelical and congregation.
- Page 9. Continuation of individual histories. This page includes Methodist, United Presbyterian, and Church of God. Half-tone of Methodist.
- Page 10. Account of "How We Got Together."
- Page 11. Continuation of Account. Lower half of page a record of the builders.
- Page 12. Blank with exception of printer's label at bottom.

ROSEDALE REFORMED CHURCH

(A four-page announcement of a church-building program.)

- Page 1. Title at top. Reproduction of perspective of new church from architect's drawing. Description beneath.

- Page 2. Two-thirds of page shows reproduction of first-floor plan. Bottom one-third is description.
- Page 3. Upper two-thirds shows reproduction of second floor plan. Bottom one-third gives description.
- Page 4. Upper two-thirds gives reproduction of basement plans. Lower one-third is description.

THE COPY

The decision reached as to the type of publicity, the number of pages, and other details, the next step is the preparation of the copy. The word "copy" is used here in a general sense. It is the written presentation of the thought which is to go into the booklet. We might call it thought materialization. And it must be written to convey just the idea which it is wished to convey or "sell" through the printed page.

The modern copy writer has quite a distinct purpose and method from the school or college essay. The old-type essay was to show perfection in the use of the English language. Modern copy is to sell an idea. The writer may even take some liberties with the grammar of school days. Modern usage has written a new grammar of its own. Everything has been subordinated to the getting of an idea across.

From the copy on Church announcements which have come across my desk by the hundreds I can offer a few suggestions which ought to be helpful in copy writing.

1. *Elimination.* Eliminate the material which has nothing to do with the issue of publicity. Eliminate the sentimentalism, which may be fine in the pulpit, but doesn't look well in cold type.

2. *Build up on the one issue.* Remember that the publicity fails unless the one idea for which it is being issued gets across. Get together all the material which will help to sell the idea. Eliminate material which is not germane.

3. *Compress.* Compress ten pages of material into four pages. Remember that you are paying good

money for every line the printer sets. Make every word worth the cost.

4. *Warm the copy.* This warmth is not produced by the sentimentalism mentioned under item one of this discussion, but enthusiasm built by the argument itself.

5. *Avoid abstractism, the curse of philosophic and religious writing.* Don't say, "Churches are finding the every-member canvass a great asset in church finance." Say, "Memorial Presbyterian Church increased its pledges from \$10,000 to \$16,000 by the use of the every-member canvass." Definiteness and concrete instances win.

6. *Don't waste too much space with introductions.* Your space is limited as is the time of the readers. Say what you have to say.

7. *Say all that you can in the first paragraph.* Remember that a great many among your readers are not going to read the second and succeeding paragraphs unless the first one compels them to. When you have folks in church and the sermon begins, they are morally compelled to listen until it is concluded. When they read your publicity, they are under no such compulsion.

8. *Put yourself in the reader's place.* Try to visualize his heritage. See his daily life. Then write to appeal to him, not to appeal to men and women of your heritage and training.

THE LAYOUT

Now that the copy is written, the next step is the layout. The layout is the diagrammatic visualization of the prepared publicity. Howard A. Barton, in "How to Write Advertising," calls it the "art of quick visualization." In practice it consists of sitting down with a piece of paper, a pencil, and scissors and trying to put in graphic form the plan of the circular.

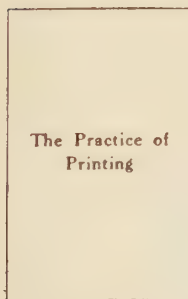
In a four-page circular, for instance, the layout

would show the appearance of the front page, which is mostly display. It would indicate the width of margins on the three succeeding pages, the size of type used, running heads, numerals, etc.

There are five fundamental principles for layouts. These are fitness, balance, proportion, shape harmony, and tone harmony.

Fitness is the principle that type and illustrations fit in with the purpose of the idea of the publicity. What would be perfectly fitting in making a minstrel show announcement would be entirely unfitting in an announcement of a religious service.

The principle of balance is based upon known optical laws. The optical center of vision is at a different point from the actual center of vision. Every one knows that when the title alone appears on a rectangular sheet of paper it looks better when it is slightly above the center. The popular way of finding this center of vision is to divide the page into two parts so that the upper part is to the lower as the lower is to the whole page. In the illustration given this relationship is, as you will note, 3 to 5: 5 to 8.



Group centered
on the page
vertically.



Page paneled in the
proportion of 3 to
5: 5 to 8.



Group at the opti-
cal center of
the page.

Proportion has to do with the size of the type page, the margins, borders, and other decorations which go

to make up the page. It is hard to give definite rules. The best judgment is found after a study of many pages to see which one makes the best appeal. It is generally accepted that the best size page is one where the length is one and one-half times the width. But this does not always hold. The present popularity of the narrow page for four-page announcements is evidence of the lessening in importance of this law. When borders are used, the white margin within the border ought not to be of the same width as the white space without.

Shape harmony deals with the shape of type and illustration when harmonized with the shape of the page. The best way to make a test is to draw, with ink, a border closely around the different type groups. Here are two plain diagrams which show the principle:

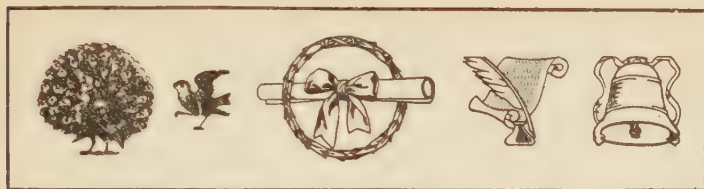


To Illustrate Shape Harmony. Figure at the Left Lacks Harmony.

Shape harmony demands that the same general shape of type should prevail on a page. There is a clash between Gothic and Old English, as is easily seen in the following samples:

This is Gothic type. **This is Old English type.**

Tone harmony is the relationship of density made by the impression of the form. In its simplest form you see it in the use of black face in contrast with the lighter type faces. But the same principle holds with rules, borders, and decorations. By skillful adaptation of borders, type selections, and decorations the printer can produce, in one color, an appeal equal to that of two or more colors.



A few representative ornaments kept in stock by the typefounders

ILLUSTRATIONS

In making the layout any provision for illustrations must be made. There is a wide variety of possibilities in illustration, and the decision should be made as to which will most effectively sell the idea.

Borders offer one of the simplest means of decoration, and practically every printer carries a variety to select from. It would be a good thing to ask your printer to give you proofs of all the borders he has in stock so that you will have them available and can indicate the ones to be used in your publicity.

ORNAMENTS

The average printer also will carry in stock some conventional ornaments. These many times make very effective illustrations. The conventional bell ornament makes a good illustration for a Christmas or Easter folder; there are various forms of the cross available; an open book representing the Bible is almost sure to be among his type possessions.

For rough newspaper work the half-tone should be from seventy-five to one hundred screen. For



Some of the many types of ornaments available to add interest to printing

fine half-tone work on calendered stock 130 to 150 screen is required. For washout drawings 175 screen, or 175 lines to the inch, is necessary.

The initial letter should always be used in the first paragraph of a full page. The printer will have these letters in various sizes.

LINE DRAWINGS

Any drawing in black and white can be reproduced in your circular. The black and white contrast should be very sharp for good effects. The plate for illustration is what is known as a zinc etching. One of the advantages of the zinc etching over the half-tone is that it can be reproduced on rough-textured paper.

HALF-TONES

Photographs are reproduced by half-tones. Half-tone plates are made by a photo-mechanical process on sheet copper. The shade tones of the photo are broken up into a pattern of fine dots, corresponding in strength to the light and shadow of the copy, and these dots are made to stand out in relief on the plate as printing surfaces. If you will take a magnifying glass and examine any half-tone reproduction in a magazine, you will see many fine dots. These are known as the screen of the half-tone. Successful reproduction depends upon the right screen for the paper which you are using. Newspapers use a very heavy half-tone. The best reproduction demands a very fine screen upon a calendered paper. Calendered or glazed paper reflects light from the page and is hard to read. I think that is the reason for the tendency away from the half-tone in favor of the line drawing.

ELECTROTYPES

An electrotype is a cut for printing made from either a half-tone or a zinc etching.

The cost of making an electrotype is but a fraction of

the cost of the original half-tone or zinc etching. This makes possible the establishment of cut services by *Church Management* and many large publishing houses. You can buy for one dollar an electrotype for your printing which, if the original were made for you, would cost several times more.

STEREOTYPES

These are duplicates of type forms, half-tones, or zinc etchings. They are made by pouring hot type metal into a papier-mache matrix which has the exact impression of the type or other matter to be reproduced. Stereotypes are used almost exclusively in newspaper work. In the newspaper reproduction cylinder presses are used, and the stereotype must be curved to fit the cylinder.

Austin J. Hollingsworth, pastor of Memorial Christian Church, found that he could secure the matrix with the illustration from newspaper offices and have stereotypes used to illustrate his Church printing at small cost. Once you have a matrix, stereotypes are the cheapest form of illustrating cuts.

If your publicity is to be illustrated by special zinc etchings, half-tones, or stereotypes, these should be collected and presented to the printer with your layout, copy, and instructions. The detail of printing will be explained in the next chapter. So we will assume here that you have gone through the various processes and have delivered the material to the printer. His task is to follow your instructions, get the matter in type, make the forms, and return the material to you for proof reading.

PAPER

There are many different grades of paper from which you can make your choice. The cost of stock is a big item in the total cost, and the paper ought to be selected before the work is begun. The use of wrong

"IN HIS NAME."

Pilgrim Women

The open door for every race and creed

RADIATING ITS INFLUENCE

Pilgrim Church

CONGREGATIONAL

*West Fourteenth and Stark-
weather Ave.*

CLEVELAND, OHIO

REV. DAN F. BRADLEY

Pastor

REV. WALTER H. STARK

Associate

To be raised by Pledges

\$19,995.00

1929

GOD HAS NOT FAILED
HE GAVE US CHRIST
CHRIST HAS NOT FAILED
HE GAVE US LIFE
THE CHURCH HAS NOT FAILED
IT GAVE US LIBERTY
MAN DARE NOT FAIL
THE KINGDOM LIVES IN HIM

In Christ there is no East or West
In him no South or North;

"That ye might have life"

Interpreting for youth the spiritual value of life

Pilgrim Mothers Club

The possibilities of church printing with the multigraph are shown in this illustration. The Pilgrim Congregational Church, Cleveland, possesses its own multigraph and does most of the church printing on it. This illustration shows the cover of a twelve-page Every-Member Canvass booklet. The back cover also contains illustrations, and there are further cuts on the inside pages. A young lady in the church did the drawing, for which she received fifteen dollars. The making of the plates cost an additional \$72.

paper can spoil an otherwise fine-looking piece of publicity.

All papers fall under five general heads. Under each of these are many varieties.

1. *News Print*.—This is a cheap grade used for printing newspapers, handbills, and cheap circulars. It is made of wood pulp, usually spruce, hemlock, or fir.

2. *Book Papers*.—These constitute a large per cent of the paper used by the printer. M. F. Book is the most common variety of white, soft, dull-finish paper. It is made in many sizes and weights and is used largely in books and magazines. S. & S. C. Book is made of the same material, but is harder and more glossy. Sizing is added in the process of manufacture, and it passes through a number of calender rolls.

Antique Finish, or eggshell, is a paper of soft, rough texture. It passes through the machine with little or no calendering. It is frequently used for programs and folders.

Coated paper is surfaced with special clay which has been applied to the pulp base, and the paper is then rolled to a high degree of smoothness. It is made in both glossy and dull finish. It is essential for fine-screen half-tone work.

3. *Writing Papers*.—These are bonds, ledgers, and flat writings. Bond paper is used for letterheads and other stationery. It is strong and hard and can be distinguished by the bond, ripple, or linen finish. Ledgers are hard and durable, with a good surface for writing, and are used for loose-leaf and ledger work. Flat writings are cheaper grades suitable for typewriter work.

Handmade papers still come from Japan and Southern Europe. These are, of necessity, rough and coarse and are sought for invitations and booklets of distinction. Imitations of these papers, made by machines, are termed antiques.

Some of these papers have deckled edges. These are feathery, ragged edges, very much sought in distinctive work.

4. *Covers*.—Covers are made from extra-heavy stock. They run in colors to be used for books, catalogues, and other items requiring heavy usage.

5. *Cardboards*.—Cardboards include many varieties of bristols, tag boards, coated blanks, and other similar heavy stock used for tickets, posters, and the like.

All paper stocks are sold by the pound. Thus a heavier paper will cost more money. A ream is five hundred sheets of varying sizes. The printer's term 24x36-70 indicates paper twenty-four by thirty-six inches in size weighing seventy pounds to the ream.

PROOFS

No one who wants a good printing job will let it go through the press without a return of the proofs for final reading. He will read it not alone for errors in spelling, but to make sure that his instructions regarding set-up have been followed. This does not mean that he is to be too dogmatic. Many times a printer finds difficulties in following instructions and makes substitutions. Sometimes he improves the material. The printer should feel free to make suggestions for the good of the copy.

If the publicity is a booklet running more than four pages, it will probably come back in the form of galley proofs. All book proofs are first returned in that form. A galley is a single column of type the length of the printer's "galley." The author will read this for type errors. Any changes of words, expressions, or deletions should be made in this proof. The changing of a single word usually means the changing of a line. Book publishers have the habit of charging authors for any excess changes in the proofs. This is a sort of a penalty for not being sure the first time the copy is written.

The corrected type is then cut up into pages of the proper length and again offers the opportunity for correction. In the case of small folders the first process is eliminated and the author gets the folders all set in forms for reading the first time. In order to be able to indicate any errors on the margins of the proofs it will be advisable to secure a standard table of proof reader's marks. However, these vary with different printing houses. If the house you patronize is one of some size, it may have a printed form of its own. The main thing is that the instructions be clear and definite, even though they must be written out. Don't leave anything to chance. Chance never works in your favor in printing.

THE COST OF GOOD PRINTING

Unless you are placing printing running into hundreds of dollars I do not think it a good rule to shop around. Find a good printer upon whom you can depend and learn to work with him. Trust his honesty. At the same time it is well to know enough about printing to know that you are getting an honest deal.

Several items will enter into the cost of your job:

1. Stock (paper).
2. Illustrations.
3. Composition, setting, and correcting.
4. Printing.
5. Folding.
6. Overhead: direction, attention, delivery, etc.

Each of these items is fairly uniform in the same town. There is little variation in the cost of good printing. And there is so little difference in the cost of good printing and poor printing that it does not pay to take a poor job. Each printer must pay the same price for the paper; there is a standard wage for compositors and pressmen. The only advantage is in shop organization and efficiency which make it possible to do the work at less cost.

CHAPTER 7
GOOD PRINTING

CHAPTER 7

GOOD PRINTING

Now that the copy and layout have gone to the printer, let us follow the process through and see just what takes place. The printer must take your copy, layout, and instructions and express them in paper, type, and color. He will handle the work from the setting of the type to the last process of folding and wrapping the completed work for delivery.

Printing types are divided into two classes. The first is body type and the second display type. The first includes types designed for the body of the article or page, with an eye to legibility in massed type. When composed in solid groups or masses they make an even gray tone on the page with no outstanding features to detract from legibility. The type used on this page and throughout this book is 10 point, which is a body type. Display type is bolder in tone than body type. It is more decorative and bears more evidence of design in its construction. It is not as legible as body type when composed in solid masses, because its individual shapes do not blend together as naturally, and one is more conscious of individual letters when reading it. The main purpose of display type is to add beauty and interest to the page.

Another distinction between the two kinds of types in the modern printing shop is that the body type is cast by machines while display type is hand set. There are two styles of type-casting machines in common use. One is the Linotype, which casts a line at a time. The other, called the Monotype, casts individual types. The Linotype is in more general use, though the Monotype is usually preferred for high-class work. In addition to the machines, every shop has certain high-grade types which must be set by hand, as the machines cannot handle them.

Individual types are known by sizes and styles. Here is a chart of the ordinary sizes, given by the size in points and in the commonly ascribed name for the size:

This is 4½-point, known as Diamond.

This is 5-point, called Pearl.

This is 5½-point, called Agate.

This is 6-point, known as Nonpareil.

8-point type like this is called Brevier.

10-point like this is called Long Primer.

11-point type is known as Small Pica.

12-point, a little larger, is Pica.

This 14-point is called English.

18-point is Great Primer.

24-point is Double Pica.

36-Point is Three-Line Pica.

48-Point is Four-Line Pica.

Type sizes are important factors in the legibility of the printed page. The average newspaper column is a little over two inches wide and uses a 7- or 8-point type. If the columns were twice as wide, the type should be larger. One of the generally accepted rules of typography is that 6- or 8-point type should not be set in a column wider than three inches; 10-point type should not be set in a column wider than four and a half inches; 12-point any wider than six inches; 14-point, seven and a half inches; 18-point may go as high at ten inches. Thus the type which is suitable for a newspaper column is improper for a book page.

Size, however, is not the only consideration in good legibility. Spacing counts almost as much. This space is between words and between lines as well. Paragraphs should be indented, or if they are set flush space should be left between them. This white space offers a "breathing" space and makes easier reading.

Then certain kinds of type are easier to read than others. There are many kinds in the average printing shop. It is not necessary to know them all. A few of the best and most commonly used ones should be recognized, however. Howard A. Barton in "How to Write Advertising"¹ says:

I personally could get along from now to doomsday with a full font of Caslon, Cooper, Cheltenham, and Bookman and forget that there are any other kinds of type extant.

D. B. Updike in "Printing Types"² pays a tribute to Caslon:

In the class of types which appear to be beyond criticism from the point of view of beauty and utility Caslon type stands first.

This is 10-point Caslon, a type which is recognized for its beauty and legibility. It should be one of your first choices for body type.

This is 10-point Old English. It is a difficult type to read and a hard one to keep clean. It has fallen in popularity in the last few years.

This is 10-point Gothic, a square type of dignity and legibility. This is a splendid type for church printing.

Cheltenham is a good type and comes in many different faces. This is known as 10-point Cheltenham Bold.

Here is 12-point Script, a very good type to avoid.

¹ J. B. Lippincott Company. ² Harvard University Press.

This is 8-point Ionic, a very pleasing type which is coming into usage very rapidly.

Most type faces can also be secured in boldface, as this instance of 8-point Ionic. Bold-faced type is used for emphasis.

This is 10-point Caslon Italic. Italics are used for emphasis and for titles of magazines and newspapers. Italics lose their emphasis when too many words appear at a time.

Since rounded types are easier to read than square types, the body of the page should appear in small letters and not caps. The eye follows the lower case (small) letters with their curves much easier than it follows the capitals, for with the upper case (capitals) the eye stops between the letters. Emphasis is sometimes secured by using the upper case. But capitals are never used for a solid page.

Emphasis may be secured by the use of white space, italics, boldface, or capitals. But too much emphasis makes a bad-looking page. The preacher who emphasizes too much weakens his message. So the printer who permits himself to scatter too many types for emphasis throughout the page loses the thing he is trying to gain. Writers oftentimes make the mistake of underscoring too many words in the manuscript. Most copy readers are now instructed to cut all emphasis from the manuscript with the exception of subheadings.

Good printing always keeps to one or two type faces. Putting a variety of different types in the same job is bad taste. Sufficient emphasis can be secured by using different sizes and styles of the same type. To quote from "Principles of Publicity," by Quiett and Casey:

For printing a booklet it is best to pick out one style of type and adhere to it throughout rather than to use a variety of styles. For example, if Caslon is selected, the body might be in Caslon 10-point, the quotations in Caslon 8-point, the footnotes in Caslon 6-point, and the cover page in Caslon Boldface.

In addition to the types available at the shop it is oftentimes desirable to have special type faces drawn for a particular job. Magazine titles are usually from hand-drawn type made into a zinc etching. Church calendars and other printing might add distinctiveness to the page by following a similar practice.

LITHOGRAPHY

The term "lithography" is used very loosely to-day. Correctly it refers to the process of reproduction from a stone. But in modern industry it is used to indicate as well many different offset processes which can produce big runs at less cost than printing. These processes are usually very good for color reproduction. In as much as the average church seldom has any hundred-thousand runs of publicity matter, we will give no extended treatment of it here.

COLOR

Color, if it harmonizes, always adds to the appeal of good printing. You can get the effect of two colors by using light and dark types in the same job. Another way to secure the effect of two colors is to select a tinted paper stock and use an attractive ink on it. Since each additional color added to any printing job means an additional run through the press, multi-color work costs much more than one-color impression. So it is well to learn the various combinations which may be worked without adding to the cost.

One of the most attractive Lenten folders was a two-color printing job which had the effect of four colors. A two-toned paper was used, gray and white. The gray was used for the outside, and the design was printed in purple and gold on the gray. The result was four colors—white, gray, purple, and gold. Churches can many times make color combinations which fit the symbolism of religion with the harmony of colors.

One of the worst combinations I have in my files is a Church publication printed in black on a bright red paper. Half-tone pictures appear on the sheet. The result is most unpleasing.

Certain color combinations are just impossible from an æsthetic point of view. Others bring pleasing reactions. One of the most attractive color combinations for one-color presswork is dark-brown type on a light-brown or sepia paper. This is very pleasing, and I would place it next to black type on a soft white paper. The sepia combination also admits of half-tone reproduction. There have been extensive investigations into the psychology of color and much discussion about the right combinations. My thought is that the most practical thing to do is to study various combinations as they have appeared and make use of those which seem to conform with good taste.

PROOFS

After the type has been set and the form made it goes to the stone for a proof. This proof is corrected in the shop. When the corrections have been made in the type another proof is drawn and goes to the client for his O.K. When that is secured the job is ready for the press.

A very important part of the presswork is the "make-ready." And, strange as it may seem, this is one part of the work which escapes the eye of the layman. For a perfect impression there must be a careful "make-ready." This is the process whereby the type faces are built up by placing thin paper back of them until every face gives a perfect impression. It must be within a hundredth of an inch to be perfect. Then the type goes to the press.

In case the printing is to be from electroplates instead of type, instead of moving to the pressroom the type goes to the foundry for the electrotype. Most books are printed from plates rather than from loose

type. On all jobs of more than ten thousand it might be well to have plates made. It avoids the possibility of a breakdown of type and gives a permanency to the work. It also adds to the expense. But that is not serious in the larger runs.

After everything is ready the printing is purely a mechanical process. Modern presses are self-feeding, and one man watches several of them. The fingers which take up the paper and place it in the press seem to have human intelligence. After the job is done the printed material should stand until it is perfectly dry, and then it is ready for folding and cutting. These processes must wait until the ink is dry. To hurry it may spoil the work and nullify all the effort to date. Many pieces of church printing come to our office which have been spoiled by this "offset" from other sheets which were not dry.

If I were to classify the faults of Church printing which I see every day, I would place these among the most common:

Unbalanced pages. Type too small or too large for the column width.

Smeared with ink. Printer used too much ink.

Offset. The job hurried too fast.

Bad type selections. Too often type is dirty and not cleaned for printing.

Attempt to use wrong screen half-tones.

RELATION WITH THE PRINTER

The printer is a business man. These are not easy days for the printing houses. Competition is very keen and bidding is close. The work of the average Church is but a small item in the amount an average house must do to keep alive. There are houses which specialize on Church printing and seek it. They are the ones which the Church will probably deal with. But there will be other Churches which will give their work to local printers because of Church affiliations.

Here are some things which will help you in your relationship with your printer if you will bear them in mind:

1. *Good printing costs money.* Even though you may have an inside track on the price, good printing costs the printer good money. Everything he uses costs. When you demand the best of him, don't expect him to furnish it for nothing.

2. *Remember his limitations.* Even the largest printing establishment has its limitations. None will have all of the type faces. If your work runs ten thousand dollars a year or more, which it won't, you might be justified in asking him to buy some new faces. But you can't do it when your bill is ten or fifteen dollars per week.

3. *Remember that he can give you the better service if you plan to have your work in early.* There are slack times in every plant. Many presses are on schedule; so certain days in the week are light. If you are asking reduced prices from the printer, learn what these days are and coöperate with him. Most of your printing you can have ready early if you make the effort.

4. *Try to make your instructions clear when the copy is turned in.* Corrections mean new composition, and the printer will have to pay for this. Don't expect him to make extensive changes in the proof when he has followed your original instructions.

5. *Many plants are union offices.* Typographical unions are strong and well organized. When your printing is done in a union shop ask to have the union label imprinted on it.

5. *Printers receive good wages.* When you visit the plant talk with the manager or foreman. Don't try to carry on a conversation with the workmen. You may be paid to talk; they are paid for the work they accomplish.

7. *Don't think that you have to accept inferior printing just because the work is for the Church.* If the job has

offset or is inferior in other ways, don't take it. Have it understood that you are paying a good price for good printing. Then you will get it.

8. *Learn from your printer.* He has handled type longer than you have. His success depends on his knowledge. Use it.

CHAPTER 8
THE CHURCH CALENDAR

CHAPTER 8

THE CHURCH CALENDAR

THE publication of a Sunday calendar or bulletin is the most widely accepted form of printed Church publicity. It appears in many different forms, sizes, and colors, but it evidently has a place in most churches which spend any money for printing. I do not know just when or where the first Church calendar was issued. That would be interesting to know. But it is fairly easy to analyze the purposes of publication which are evident in the thousands which have come to my desk.

The two main motives in the publication of a calendar seem to be:

1. The desire to place in an attractive and orderly way the plan of public worship.
2. To provide a dignified and effective way to make announcements relative to the services of the Church.

A lot of items enter into the making of the bulletin, but most of them will find their place under one of these two heads. For the purposes of this chapter, however, we will discuss the calendar under the following heads:

1. Front layout.
2. The Service of Worship.
3. Announcements.
4. Church Officers.
5. Syndicated Calendars.
6. Fillers.
7. Other effective features.

THE FRONT

Since the front page of the calendar is the first page to be seen, and since it appears in the same dress week after week, it should be prepared with deliberation and study. The layout, the type, and paper

First Congregational Church

Peabody, California

Dec. 23, 1928



David F. Fox, D.D.
Moderator

The Light



Shine to the
Destiny

First Presbyterian Church

Tenth Street and Forest Avenue, Kansas City, Mo.

Phone Victor 5455

ALBERT H. EGGLESTON, D.D., Minister
Residence: 2201 Cambridge
Phone Lincoln 1534-W

LEMOINE, D. VOTA, W.

MISS MARGUERITE NESBITT

Director Christian Welfare Work

MISS WILLIAM RICE

Residence: 1418 E. 12th St.

Residence Phone Lincoln 731

Sunday, February 10, 1929

MINISTRY OF MUSIC

MISS ANNIS L. ELLIOTT,

Soprano

MR. CLIFFORD W.

WATKINMAN, JR., Tenor

MR. W. T. GARRETT,

Bass

CHORUS CHOIR and

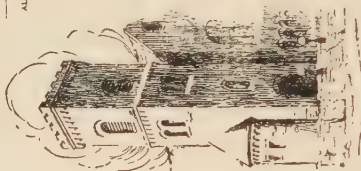
JUNIOR CHOIR

MISS RUTH BERRY,

Organist

L. D. VOTAW

Director and Cellist



"THE FRIENDSHIP CORNER"

OUR INVITATION

To all who move and need comfort—to all who are weary and need rest—to all who are friendless and need friendship—to all who are homeless and need sheltering love—to all who pray and all who do not, but ought—to all who sin and need a Savior—to whosoever will come, this church opens wide the door and makes free a place to worship God, and in the name of our Lord Jesus Christ, bids to every one.

WELCOME!

PRODUCING THE ATMOSPHERE OF WORSHIP

Both of these calendars use symbols for appeal. But the one at the right is too crowded. It is not as quiet as the one at the left, which has the advantage of space.

selections will all count in the impression it makes on the worshiper. The weekly calendar is an atmosphere-creating agency as well as the window, the music, and other items of the service.

For week-after-week appeal I do not believe that there is any better combination for the calendar than black type, with some symbolic or ornamental design, printed on a white eggshell paper. To this weekly calendar it may be well to add special features for the great Sundays of the Church year. But the black and white in the right design has dignity, grace, and modesty, which should characterize Church printing.

In the chapter on "The Technique of Good Publicity" you will find a great deal about layouts, the use of rules, and other items. These all apply to the front page of the calendar. Rules are effective, of course. Straight lines are to be preferred to curves, and square letters should have preference over rounding ones. Old English type, which still clings to many calendars, should be abolished in this work. It may still do for the name of the Church, but it is hard to read and lacks the Gothic severity of the square letters.

Illustrations may be used on the front, but I do not favor half-tones. Half-tones require a calendered paper. If you feel that you want the picture of your church on the front, take the photograph to an artist and have him make a line drawing. From this a zinc etching can be made which will be more effective than the half-tone.

Better than the picture of the church on the front is some smaller illustration which will symbolize the particular church. Perhaps a small cut of the church tower will do it. Or if there is a very attractive entrance a cut of that symbolizes the entire church. Other churches may show their columns, others a spire or two. The illustration shows churches which



FIRST BAPTIST CHURCH
SECOND AND BEAR STREETS
UTICA, NEW YORK

*This is none other than
the house of God; this
is the house of prayer*

LEROY F. GAMBLE, *Pastor*

have symbolized the institution in some feature like this. To my mind it is much more effective than the use of the picture as a whole.

For Sunday-after-Sunday work I do not favor colored covers for the calendar. For special occasions they are very effective. Of course color printing costs money. The Church World Press, publishers of *Church Management*, have specialized on colored covers for special seasons. By syndicating them to hundreds of churches it has been possible to put six colors in an attractive design. The inside pages, or pages two, three, and four, are left blank for local copy.

Another very effective way to get color on the front is by the use of small colored pictures which can be purchased from the Perry Pictures Company, Malden, Mass., or the Ohio Art Company, Bryan, Ohio. The Community Church, Miami Beach, Fla., uses these very effectively from time to time. The printer makes a very attractive box on the front. In this the picture is placed, tipped at the top. The cost of these pictures, approximately three by four inches, is much less than the cost of color printing, and the result is very pleasing.

THE ORDER OF WORSHIP

With the present-day emphasis upon worship it seems particularly fitting that the order of worship printed in the calendar should be so arranged as to help create the right atmosphere for the service. This is especially true if the order of worship which you have developed has individual features which should be called to the attention of the worshipers. It is important that confessions, responses on the part of the congregation, and other special features be printed in legible type in full. It is much more necessary that these be printed than that the number of the hymns and the title of the sermon appear. The hymn

numbers can be learned from the hymn board and the minister has plenty of opportunity to give information about his sermon subject.

The order of worship is entitled to proper place for display. It ought not to be crowded on the front page under a crowded display caption. The best position is the second page. Usage has made this the preferred page for the worship program.

There should be a legitimate use of black-face type in making the page display. Here are two reproductions of the same order of worship. One lists the various items in bold and the detail announcements in the lighter face. Which one appeals to you as you study them? Is it not fair to assume that the same reaction takes place in the mind of the worshiper?

MORNING SERVICE, 11 O'CLOCK

Organ Prelude, "Andantino" (Gounod). . . Miss Hattie Temple
Choral Introit by the Choir: Congregation remaining seated
with heads bowed reverently in prayer.

Hymn No. 1, "O for a Thousand Tongues to Sing."

Charles Wesley

The Apostles' Creed: Minister and Congregation:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting."

Prayer by the Minister—closing with the Lord's Prayer.

Organ Selection or Choral Melody. (During which the congregation assembled in the foyer may be seated.)

Psalm No. 145, page 585, Responsive Reading, Congregation Standing.

The Gloria Patri:

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

The Old Testament Lesson: Hosea 8: 1-14.

Organ Offertory, "Gondoliers" (Nevens), and Worship in Giving.

Solo: "Behold the Stranger at the Door" (Griegg).

Mrs. R. B. Henderson

Sermon by the Minister—

Subject: Hosea, The Prophet of Love.

Hymn No. 98, "There's a Wideness in God's Mercy."

Frederick W. Faber

Apostolic Benediction.

Organ Postlude.....*Selected*

MORNING SERVICE, 11 O'CLOCK

Organ Prelude, "Andantino" (Gounod)....Miss Hattie Temple

Choral Introit by the Choir: Congregation remaining seated with heads bowed reverently in prayer.

Hymn No. 1, "O For a Thousand Tongues to Sing."

The Apostles' Creed: Minister and Congregation:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting."

Prayer by the Minister—closing with the Lord's Prayer.

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Mrs. R. B. Henderson

Sermon by the Minister—

Subject: Hosea, The Prophet of Love.

Hymn No. 98, "There's a Wideness in God's Mercy."

Apostolic Benediction.

Organ Postlude.

MAKING ANNOUNCEMENTS

There is a question as to the final wisdom of combining the order of service and the announcements on the same sheet. Some Churches have decided against it. The tendency of the worshiper to begin reading the announcements when he reaches his pew is bad.

But most Churches must have such a combination. The suggestions given here will apply equally well if you publish two weekly calendars, one for the worship service and one for the announcer. St. Clement's Episcopal Church, Buffalo, N. Y., keeps the announcement sheet until the close of the service, when it is distributed.

Many Churches publish on the calendar a weekly program. Under the various days the meetings for the day are listed as indicated. In the larger churches this is effective, but it stands to reason that few announcements can have much space.

MONDAY

9:00 A.M.-3:00 P.M. Mrs. Tibby will be in the Church Office.

7:30 P.M. Intermediate C. E. will hold their regular meeting in the Primary Room with Mrs. Ernest E. Roos in charge of devotions. Topic, "Loving as Jesus Loved." Scripture, John 13: 1-7. A social hour will follow consisting of games, special music, and refreshments. All Intermediates are cordially invited, and all members are urged to be present.

TUESDAY

2:30 P.M. Meeting of the Ladies' Aid Society in the Church Parlor.

6:30 P.M. The Royal Ambassadors will hold their supper in the Junior Room, Karl Brockman in charge.

7:30 P.M. C. E. Federation Rally at the Calvary Church of Clifton. Mr. C. Sherman Wallace will be the speaker. All those planning to go meet in Welcome Hall at 7:30 p.m. sharp.

7:30 P.M. The second session of the Standard Training School, conducted by the Paterson Council of Churches, will be held in the Lecture Room.

7:30 P.M. Business meeting of the Pal's Club will be held in the Primary Room.

7:30 P.M. Girl Scout Troop No. 1 will meet in Bethany Chapel.

WEDNESDAY

7:15 P.M. The Deacons and Deaconesses will meet in the Church Parlor to see any who desire to unite with the Church.

7:15 P.M. Mr. Harold Bell would like to have all young people who are on, or interested in joining, the visitation group, to meet in the Primary Room to discuss plans for the coming month.

The Community Church

YOU WILL BE AT THE PLEASANT, JANUARY 6, 1929 NO 6



Reviewed by Allen Lee, News Desk

OUR CALL TO YOU

This Community Church is a Church of the Open Door, the Open Mind, the Openly Exposed and the Community Heart. Many denominations are welcome and working together for the common good.

WOLFE BOULDER (VINNIE) WON TO THE SUM OF 7 MILLIONS 500 THOUSAND

PICTURES AND COLOR DESIGNS

The calendar on the left secures color and illustration by tipping on the calendar a colored picture. The calendar on the right is a special lithographed calendar syndicated to churches for the Easter season.



WEDNESDAY NIGHT BELONGS TO THE CHURCH

7:45 P.M. The regular weekly prayer, praise, and testimony service will be held in the Lecture Room. Subject, "Independently Christian." We sometimes speak of a man's being independently wealthy, but it is worth more to be independently Christian. This is a message that will make a big difference in how happy you are and how well life treats you. Come and hear this helpful message.

9:00 P.M. Special meeting for prayer in Mrs. Tibby's Room.
"Keep on praying, God will answer you."

(From the calendar of the First Baptist Church, Paterson, N. J.)

The Wednesday Evening Service in the program just copied stands out because there is a rule or box around it. Many Churches carry this idea still further and plan to make their special announcements stand out through the use of display types and arrangements. These may even carry illustrations. A simple but effective display as used by the Chapel of the Mediator, Philadelphia, is reproduced here:

Next Sunday Evening January 20

Lena Blanche Jones, Pianist

Edgar C. Davis, Violinist

Will Assist the Choir in Presenting a Number of

Special Anthems

There Will Also Be Special Instrumental Numbers

Recital at 7:40 P.M.

The weekly calendar can be very well used to carry brief items from various Church departments. The

Every-Member Canvass Committee can make its work easier if instead of crowding all of its publicity into a few weeks it scatters small publicity items on the calendar at other times. One thing the committee can do is to furnish the pastor or the one who makes up the calendar with brief items to be used as there may be opportunity.

Another good use is for personal items of importance. Where space is available deaths and births may be noted. It is difficult to use much space or originality in such announcements; so perhaps it is better to reduce it to a single line under a heading such as "In Memoriam."

I have seen Church calendars which have even listed apartments for rent. Under some conditions this may be a real service. It is always to the advantage of the Church to bring people of its own faith to the community. It is well if the home owners who rent apartments can find tenants of their own faith. In sections of modern cities I believe that Churches can do a great deal by acting as a center of distribution for such information. A few brief classified items of this nature can be very effective.

The wise pastor will use the calendar for presenting personal greetings from time to time. Thomas S. Brock, of the St. Paul Methodist Church, Atlantic City, always uses space on the calendar to express his own views under the head "THE PASTOR SAYS." Other calendars carry a brief synopsis of the sermon or some striking passage from it. Special seasons offer the minister the opportunity for special greetings.

The calendar makes a splendid medium for the recommending of good books. The minister may recommend a book from the pulpit. If the title, author, publisher, and price also appear in the calendar, the announcement will bring bigger results. Every minister likes to promote worth-while reading. He ought to encourage good books and good plays.

When one can be whole-heartedly commended, the calendar offers the medium.

CHURCH OFFICERS

The old custom of printing the names of all the Church officers on the calendar is passing. I would encourage its demise. The names have usually appeared on the front or the back, where the copy has been permanent. The only thing in its favor is that it made good boiler-plate copy and thus cut down the cost of printing. Much better would it be to have the space occupied with the polity of the Church, changing the copy every few months as it is necessary to print new outsides.

The names of the pastor, his associates, the custodian, the treasurer, choir director, and a few others may very well appear. But I question whether these should go on the front page. They are sure to make untidy the most attractive layout.

SYNDICATED CALENDARS

Many of the denominations now offer the Churches syndicated calendars. These have the two inside pages printed with denominational material. The two other pages are left blank for local copy. The syndicated copy has been selected to give the reader information regarding the denominational activities. The calendars are offered in several different grades of paper to fit local conditions for mimeograph, multi-graph, or printing press. The advantages in these syndicated calendars are the propagation of information of the world-wide work of the Church and the reduced cost of quantity production. The calendars, with two pages printed, can be secured for as low as fifty cents per hundred. The disadvantages are the lack of adaptability to local conditions and the small space offered for local announcements. The popularity of the syndicated calendar must be very great,

What is wrong? To be good is to be

The Woman's Move



Editorial Note

March 2 to 10 are days when the Northern Baptist Convention has asked local churches to set apart 10 in conjunction of the annual Every Member Labor move.

A Power House

There is a most interesting phase of Baptist mission work being carried on at the University of North Carolina, Raleigh, South Carolina. This industrial school is a real power house supplying workers of many different races to various missions and churches. A large number of students in the mission school of North Carolina are working in the various fields of mission work.

Father, God is with you, but do this with

A Prayer by General Washington

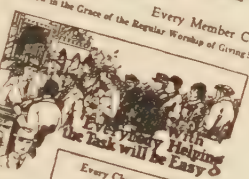


One evening in the spring of 1779 General Washington, while on a scout, had to give information concerning the British. General Washington, after the Commander in Chief of the American army, was in a position to have been in his hands—had been executed in his hands, however, was heard to say:

Father (It is in Thy holy will that we shall attain a victory of the earth, grain that we may be enabled to win our enemies, to no fair and only battle and an all over victory. Thy will be done. Amen.

Today is a Day of Destiny for The Church!

Every Member Can Grow in the Grace of the Regular Worship of Giving!



Every Church! Every Member! Every Where!

What Will You Do For Him Today?

1. Will you make a STEP UP for him in a STEP DOWN—Step For Him in a STEP UP?
2. Will you make a STEP UP for him in a STEP DOWN—Step For Him in a STEP UP?
3. Will you make a STEP UP for him in a STEP DOWN—Step For Him in a STEP UP?
4. Will you make a STEP UP for him in a STEP DOWN—Step For Him in a STEP UP?
5. Will you make a STEP UP for him in a STEP DOWN—Step For Him in a STEP UP?

PRAY! God's Rich Blessing Come Every Member Can Grow in the Grace of the Regular Worship of Giving!

Since the dedication of this church a little more than a year ago approximately 100 have been baptized in it, and the national convention of all the evangelists of America has been held here.

BOY CHILD IS TAKEN INTO TIBETIAN ORPHANAGE

In a story about the Chinese orphanage established at Beijing, Tibet, near China, a boy named Tashi was taken into the orphanage. He was a beautiful child, and his parents were poor. The orphanage was established by the Chinese government to care for orphaned children.

But here is the way one child got in. C. O'Brien, a missionary was working in the district in Beijing when he was told that a boy had been found. He asked her what he was and she told him. Then he asked her who her father and mother were and she told him about them. At last

My Stewardship of the Collection Plate

It is most reasonable to ask the members of the local budget and income.

It does not mean that the members of the church are to be asked to give more than they can afford.

It is not a matter of how much, but of how often.

It is a matter of how often, but of how much.

It is a matter of how much, but of how often.

It is a matter of how often, but of how much.

It is a matter of how much, but of how often.

It is a matter of how often, but of how much.

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It is a matter of how often, but of how much.

for outside of the denominations there are several independent agencies offering a similar service. The Layman Company is issuing such a service with the two printed pages devoted to stewardship and tithing.

PUNCH AND VARIETY

Many plans have been devised to add appeal to the calendar. I have mentioned the brief excerpts from sermons. Marble Collegiate Church of New York gives at least two pages each week to a sermon of the Sunday before. Mail subscriptions are sought for this calendar.

The use of verses always helps to brighten the page. People find it easy to memorize verses. They like to read them, especially if they are quoted in the sermon. It is possible to synchronize the calendar by having quotations or verses appear which are in line with the sermon of the day. Brief prayers may also be used in this connection, but they must be brief and to the point. I know that many of the brief items which appear in *Church Management* will appear in Church calendars, and some have been selected for that very purpose.

For purposes of preservation many churches have holes punched in the margins of the calendars. Then a simple binder or some cotton thread will keep them for reference. This is a fine idea. A small percentage of people will take the pains to keep them, but those who do will treasure them highly.

Another method of securing interest for the pages of the calendar is by using the margins for notices, type lines running vertically. This is possible, but dangerous from an æsthetic point of view. If you try it, don't overdo the matter. For a Church calendar must be a Church calendar, and dignity and grace count.

Rev. Andrew A. Burkhart, of the First Reformed Church, College Point, N. Y., has introduced a feature in the weekly calendar of that Church which is appeal-

ing in its possibilities. Space on the fourth page is provided for the worshipers to write in the names of any who are absent from the service because of illness or other reasons. This little reminder works two ways. It does provide the pastor with fresh information regarding the sick and others who need pastoral attention. But it also directs the attention of the attendants to the empty pews. They soon begin to think in terms of filled pews and coöperate in the effort to have every member present.

FINANCING THE CALENDAR

The best way to finance the calendar is from the Church budget with no additional appeal. Some Churches which have been overburdened have found it possible to arrange for the financing outside of the budget. One way has been to offer advertising space. This should be attempted only as a last resort. It is but fair to say that the plan has been successful in raising money for printing.

Another way is to make each number a memorial. The dates can be spoken for in advance and the issue of that date carry a box with some such slogan as this:

THIS CALENDAR IS DEDICATED TO THE MEMORY OF
HENRY BADGER
FOR MANY YEARS A FAITHFUL MEMBER OF THIS CHURCH

Other Churches have found that societies within the Church are glad to assume the expense for a Sunday or more. When this is done, a credit line is run telling which class or organization has made it possible.

CHAPTER 9
DIRECT MAIL FOR CHURCHES

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DIRECT MAIL FOR CHURCHES

I AM an enthusiast over the possibilities of direct mail publicity in the local Church work. It seems to fit the necessities of the instant in nearly every phase of work. It can be used to secure loyalty on the part of the congregation; it can supplement or even supplant the every-member canvass; it can prepare the ground for either a revival or a visitation campaign of evangelism; it can reach specific groups when that is necessary.

In the literal meaning of the word the mailing of a notice to the members of the official board constitutes direct mail publicity. In its application it extends from this point to many activities of the Church. Direct mail advocates believe that if an item can be sold it can be sold by mail. Like other statements, it must be taken with some reservations. Personal contacts can do many things in the Church that letters or printed material cannot do. But the proper use of the mail can supplement every kind of Church activity.

Every direct-mail effort is built upon four things:

1. You.
2. The thing you have to sell.
3. The medium (the prepared copy).
4. Your prospect.

Each of these items must enter into every Church campaign. In some the personal element may count more than others. But it is hard to conceive of any direct mail publicity for the Church in which any of these items do not figure. But it may be well to make them more clear by changing them to terms of the Church.

1. *You.* This means the person or society sending the letter. It may be the pastor, the treasurer, the official board, or some other agency. It is the individual or agency sending out the appeal.

2. *The thing you have to sell.* This means your appeal, the idea you have to sell. It may be loyalty, attendance, service, or something else.

3. *Your medium.* Letter, post card, broadside, or other printed matter.

4. *Your prospect.* The person you want to reach with your message.

CAMPAIGN FOR ATMOSPHERE

To illustrate these four items in any direct mail appeal we can take some actual instances. Rev. R. H. Pleune, of the Highland Presbyterian Church, Louisville, Ky., wanted to reach his people, especially his men, with a few heart-to-heart talks on the Church and its medium. He was not seeking converts. He was not appealing mainly for attendance. He wanted better understanding and appreciation. A series of six letters was prepared. They were printed on the inside pages of a four-page circular and were given the title of "Friendship Chats." These were mailed out at periods which covered two months before the every-member canvass. They were mailed to the list of Church members (heads of families) and some business men who had shown a nominal interest in the Church. The first letter, given here, gives the spirit of the entire series:

Dear Friend: No minister could wish for greater personal happiness, or for greater usefulness as a minister, than that which comes when he can, as sincerely as I do now, address you as friend.

I realize fully, however, the lack of personal contacts, so necessary to friendship—contacts which unfortunately are all too few in the midst of the many activities of our day, both in your life and mine.

I wish that I could sit down with you for a little friendly chat for just a few minutes each week. I would like to say some things about our mutual interests in the Church we love and the Greater Friend in whose name we try to serve together.

But, because that is impossible, I should like, for the next

few weeks, to write you a little personal word, which I hope you will consider as an intimate, friendly, fireside chat.

The message of this first little note to you is, that I care tremendously that you consider me not only your pastor, but your friend.

Next week I want to say a word about "Our Church."

Cordially yours,

P. H. PLEUNE.

In this analysis of direct mail which I have given it is easy to see just how each part had a place in this campaign.

1. *You. It is the pastor.* The letters are highly personal.
2. *The thing you have to sell.* It is understanding and sympathy.
3. *The medium.* The four-page printed Friendship Chats.
4. *The prospect.*

THE CAMPAIGN OF EVANGELISM

Whether or not evangelism can be entirely conducted by mail is open to question. Many attempts have been made. J. Richmond Morgan, pastor of the First Congregational Church, Waterloo, Iowa, recently had experience with such a campaign. A list of men and women who ought to become members of the Church was compiled and a series of six letters mailed them. I am reproducing here the third letter in the series. The minister lists a number of splendid results of this plan:

1. A large number of unexpected people took advantage of discussing Church membership with the minister.
2. Their point of view was learned as a basis for further work along this line.
3. Many gained a respect for the Church in making this intelligent attempt.
4. Many valuable friendships were established.
5. A surprisingly large number actually came into the fellowship of the Church.

My dear Mr. —: An early Old Testament character, attempting to enlist one to assist him in his campaign to save a nation, said, "Come with us, and we will do you good." Finding that the appeal did not work, he tried the opposite appeal and said, "Come with us, and be to us as eyes."

That the ancient Church can do you good is granted by all sensible men. Whatever the Church has to offer, we want you

to have. Indeed, we shall be disappointed if you do not accept it. The wisest and best men in all ages have been glad to look to the Church for their inspiration and support.

However, we have a stronger appeal than that to offer. If you can get away from one, we do not see how you can get away from the other. The Church needs you, your good will, your counsel, your influence, your sympathy, your presence, and your support. In the future, as in the past, you probably can get along without acknowledging your need of the Church. It is also true that the Church can probably get along without you—it has for a very long time. Nevertheless, the Church recognizes its need of you and the assistance that you can give in the work that it is trying to do.

Have you as good a reason for not joining the Church as the Church has that you should?

Trusting that you will carefully read the little pamphlets that I inclose, and that you will give me the opportunity of talking to you on this matter of your relations with the Church, I am

Very cordially yours,

“There is a flower in my heart called reverence and it needs to be watered at least once a week.”

Now to test this according to the formula given:

1. *You.* The Minister. Letters were personal.
2. *The thing for sale.* Church membership.
3. *The medium.* Letters probably multigraphed.
4. *The prospect.* A selected list of men and women, none of whom were members of this Church.

FUNDING CHURCH DEBT

The Lutheran Church of the Redeemer of Milwaukee, Wis., had a Church debt of \$8,500. Jack Carr, a local publicity man, undertook to fund the debt by a direct-mail appeal. He used a series of three letters. These were multigraphed and filled in on the typewriter and went to the contributing members and friends of the Church. We are reproducing the last letter only. It gives the spirit of the campaign. And by this time you can make your own analysis of the appeal.

Dear Friend: History records that Nero fiddled while Rome burned. It does not say whether or not he was happy.

If he was, his happiness was nothing compared to what ours will be if we are able to watch our mortgage burn.

After ten years in our present building, it would be the happiest Easter of all if we are able to terminate our drive at Easter with sufficient subscriptions to reduce the mortgage of \$8,500 to ashes when it falls due in September.

That will give us from Easter until September to make collections on the subscriptions.

Let's show our new minister that we are practical Christians. Let's prove our willingness to make a personal sacrifice that our Church be not burdened with debt.

We'll marshal our little army of five hundred members. We'll each contribute to the fullest extent we are capable. And then we'll march, side by side, with the pleasurable satisfaction of work well done.

You'll do *your* share of course.

And thank you!

Cordially yours,

CHURCH OF THE REDEEMER.

POSTAL CARD PUBLICITY

The Lakewood Sunday Evening Club is an organization of laymen which promotes a union Sunday evening service. Two local Churches unite to make this possible. The plan it has found most effective for securing attendance at these meetings is the government postal card mailed out to a large list a few days before the meetings. The medium is the post card. The prospect is the large list supplied by the two Churches and added to by watching those who have an interest in the meetings.

PRESIDENT ERNEST HATCH WILKINS
of Oberlin College

Lakewood Sunday Evening Club—January Sixth

Lakewood Congregational Church at 7:30

Subject: "The Modern College and the Individual Student"

{ Here is an opportunity to hear one of America's foremost educational authorities discuss a vital youth problem. This is President Wilkins's first visit to Lakeland. The public is invited. No admission charge. }

Now, enough specific instances have been shown to make plain the necessity of each of these four items. The first two exist without emphasis. The last two, the medium and the mailing lists, are the essential part of the Church direct mail campaign.

PERSONAL COMMUNICATIONS

Every minister and Church worker has found a personal letter, post card, or other written communication a very good Church assistant. I have known ministers who would sit down on Monday morning and write a brief note on a postal card to the absentees of Sunday. Others keep a birthday roll of the Church and mail out hundreds of birthday cards through the year to let folks know that they are thought of.

There are many times in life when folks like to receive these personal communications. Married people appreciate the lines on the date of the wedding anniversaries. Young people in the first grip of homesickness away from the home town enjoy a few lines from the pastor. Business men facing difficult situations are encouraged by friendly notes. A business man who found himself in a most embarrassing litigation, though one for which he was in no wise responsible, was given new courage by the words of his pastor, which merely said in effect: "I believe in you."

There are times when you will want to express your sympathy with those who have suffered losses. A personal visit to another's parish might be misunderstood. A graceful note will not be. There are those working in your own Church who need the letter of appreciation. After any organization in the Church has accomplished a specially worth-while program a note of thanks, official or personal, should be sent them. In one of my own churches the Women's Society was engaged in one of these unfortunate factional disputes. At the election a new party took

control. It was a situation in which the pastor could not very well appear too much interested. The retiring president was ready to leave the society and the Church. I wrote her a brief note, telling her how much I appreciated the work she had done, but did not commit myself in any way to the present controversy. The note was sufficient to keep her loyalty.

The good pastor will be a good letter writer. He will know the value of making the letters personal, graceful, and sympathetic. At the same time he will know the limitations of the letter and understand that it supplements, never supplants, personal work.

PROCESSED LETTERS

When many identical letters are to be sent, it stands to reason that they cannot be individually typed. They must be duplicated by some process. The simplest process is a duplicating device which consists of a flat bed of gelatinous substance. Paper which bears writing with copying ink is placed face down on this bed. After being left there a few minutes it is removed. Then blank sheets of paper placed in the same position will bear the impress of the letter. If the original copy is penned, copying ink must be used; if it is typed, a copying ribbon must be placed in the typewriter. The number of letters available by this process depends upon the quality of the duplicator. But it is fairly safe to say that for any number up to one hundred such a process is dependable.

When more than this number of letters are desired some other method must be adopted. One of the most common methods is that of mimeographing. Mimeographing differs from the duplication process in that the letters are made from a wax stencil. The stencil is made to fit the typewriter. Then the typist cuts, after removing the ribbon, directly into the wax the letters of the copy. It is very essential that the letters be evenly cut to make good copy. After

the letter has been cut it is placed on a machine, usually of rotary design. The wax stencil is on the outside of the rotary cylinder. Specially prepared ink is applied inside. The wax stencil is then rolled over the paper. The ink working through the stencil reproduces very effectively the original letter.

For best results with the mimeograph good stencil cutting and the right quality of paper are essential. The paper used must be absorbent. Calendered paper becomes smeary and dirty. At the same time the paper should be heavy enough so that the ink will not soak through.

A limitation of the mimeograph is that it is difficult to make good fill-in of the name and address on the typewriter. The mimeograph ink is so different from the ink in the ribbon that the difference is easily noticed, and the result is a cheap-looking sheet. The only way to overcome this is to devise some form of salutation which will not require a fill-in.

"Dear friend" usually does it. If the letter goes to a family rather than to an individual, it can be, "Dear friends." It is also possible to devise catch slogans for the salutation which will more than atone for the lack of a fill-in. Here are some suggestions.

"From your pastor to you."

"I want you to read this."

"Listen, Mr. Church Member."

"A Vital Message: Read Every Word."

"Listen, my friends, and you shall hear—

The honest truth, though it may sound queer."

The mimeographed letter may be strengthened by adding to the form letter a personal note penned by hand. I saw one recently where the Church treasurer had written on the letter asking for a payment on pledge a personal note to this effect: "We are depending on you, Tom." This gives the appeal a personal touch which is always helpful. My experience is that a mimeographed letter cannot be disguised.

I would not attempt to fill in the letter on the typewriter. Use some of these other means of bringing it up.

THE MULTIGRAPHED LETTER

The multigraphed letter is printed from type through a ribbon somewhat similar to a typewriter ribbon. With the more recent models you can print directly from the type, using printer's ink, if you desire. The first method is the better in the preparation of letters. If typewriter type is selected and a ribbon used which matches the one on your typewriter, you will have a letter which can be filled in. I don't know that it will fool any one. I am sure that nobody who is dealing with printed matter every day would take a multigraphed letter as a personal one. But it is much more attractive in appearance than the mimeographed letter. And for the ordinary mailing list of two hundred or more, where a fill-in is desired, the multigraph is very satisfactory.

PHOTOGRAPHIC REPRODUCTION

A new method of photographic reproduction is now being introduced which ought to offer possibilities to Churches. If your letter is written or typed on your Church stationery, the whole sheet, letter and letter-head, is photographed and then transferred to a rubber plate. Reproductions from this plate bring a very exact reproduction with letterhead, body, and signature. Where this kind of reproduction is offered the cost is about the same for the same number of multigraphed reproductions. This process, again, does not permit of the fill-in of name and address.

HOOVEN PROCESS

The process *de luxe* for the reproduction of letters is the Hooven process, by which they are actually individually typed. The Hooven typewriter is an electric machine which utilizes the principle of the

player piano. The letter is cut in dots and dashes on a roll. An operator will bring each letter with the proper fill-in. Then the roll and power will finish the letter.

It offers opportunity for other personal features. If in the body of the letter you wish to call the correspondent by name in this way, "Now, Mr. Harris, don't you agree with me?" the operator can have the proper name inserted in each letter. This process is expensive. But it gives a high-class letter and in the case of financial appeals may be worth the added cost.

PRINTED MATERIAL

You must not get the idea that direct mail is concerned only with letters. All kinds of printed circulars and appeals can be utilized. Any kind of publicity which depends upon the United States mail for distribution comes under the head of direct mail publicity. All of the discussion in other parts of this book on layouts and printing applies with equal force here. The only quality that direct mail has which makes it superior to other forms of publicity is that it gets definite distribution. There is no guesswork about it. When a two-cent stamp is placed on the addressed envelope, you know that your appeal is going to reach the individual addressed—provided the address is right. And that brings us to the vital essential of direct mail publicity lists.

LISTS

Any kind of publicity is worthless unless it gets distribution. The best kind of printing will profit nothing if it is placed on the table in the vestibule of the church and left there. The boast of direct mail is that it gets the circulation which is aimed at.

The mailing list of a Church may be quite a different affair from the roll of members. But the membership list is a good place to start in making a mailing list. When your lists are in good shape, they will be divided

so that any part or a whole is immediately available for mailing purposes. The average Church will need the following lists:

1. Church List.
 - (a) Entire list of members with addresses.
 - (b) Heads of families.
 - (c) List of contributors.
 - (d) Officials of the Church.
2. Sunday School List.
 - (a) Entire list.
 - (b) Those who are Church members indicated.
 - (c) Heads of families of those who are not members.
3. Prospect List.
 - (a) Prospects for contributions not included in 1 (c).
 - (b) Prospects for Church membership.

It is not necessary to have complete lists for each of these items. Indeed it would be an expensive waste to have them. If your membership list is kept on cards, a green tab can be placed on the card of the head of a family. A blue tab may be used to indicate Church officers, and a red for contributors. Thus the one list has all of the information in divisions a, b, and c.

Very seldom is it necessary to send letters to the entire list. Most Church letters are addressed to the heads of families. In some instances, as in the every-member canvass or special evangelistic seasons, it may be wise to reach every member.

Many Churches are finding addressing machines very essential in reaching their constituency by mail. There are a number of good machines on the market. They fall into two general types. One addresses from metal plates, printing through a ribbon. The other addresses from a waxed stencil. Where a Church has this equipment it is possible to make the stencils or plates do double duty. Different colored tabs or borders are used to indicate the group divisions mentioned above. This will eliminate the necessity of keeping an additional card system to supplement the official roll of the Church.

KEEPING THE LIST UP TO DATE

A mailing list is the best help in the world to keep your roll up to date. If you mail out a letter to your list and the address is wrong, Uncle Sam brings the letter back to you. Then you must find the right address. The United States mail is the best incentive a Church ever had to keep its list right. And once you get the spirit of trying to keep the addresses correct you will get full value from the plan. As soon as the mailman brings you the undelivered mail the stencils for these names should be taken from the case or cabinet. These names should then be assigned some one to investigate and find the correct addresses. Perhaps the pastor has them in his pocket notebook, but the transfer has never been made to the official records. When the corrections have been made new stencils should be cut and put back with the correct list.

Some Churches publish the list of names for undelivered mail in the Church calendar and ask members to help in supplying the necessary information. In these various ways the list is gradually perfected. It may never be one hundred per cent correct, but it is nearer so because of the use of direct mail.

POSTAGE COSTS

One of the cheapest methods of direct mail publicity is the government postal card. It is also one of the most effective media. There is almost no limitation in the use of the post card. It may be used as a special invitation, a reminder of a meeting, or of an overdue account. It can carry the program of a meeting, list the speakers, and do many other things.

Outside of the printing the total cost for stock and mailing will be one cent for each piece. Uncle Sam supplies your stock free. You pay for the printing and the postage. You can use the entire back and one-third of the front side for your message.

The postal card is limited in size. Recent revisions of the postal laws now make it possible to mail a card as large as 3 9-16x5 9-16 at a cost of but one cent. Churches are now taking advantage of this provision and getting a larger display than is possible on a government postal card.

ONE-CENT LETTERS

It is possible to send letters under one-cent postage by securing a special permit from the local postmaster. This will require specially printed envelopes which bear your permit number, and at least two hundred letters must be mailed at the same time. Requirements for special permits can be secured from your postmaster. Interpretation of the laws varies in different cities, and it is difficult to make definite statements in a volume such as this which would find favor in every local post office.

TWO-CENT LETTERS

Two-cent mail has the advantage of quick delivery. It receives a quicker reading than the cheaper mail (postal cards are first-class mail and have these advantages). Then there is the added virtue of undelivered mail being returned. It would be impossible to keep your list up to date by using the cheaper mail.

SECOND-CLASS MAILING

Church periodicals can be mailed out under second-class regulations, provided there is a genuine subscription list for the publication. The law requires that these subscriptions be genuine and paid up. Some Churches have the pledge card printed so that the pledger agrees that the first fifty cents, or other sum, apply to his subscription to the publication. This seems to meet the requirement for second-class postage. The saving on a Church calendar or publica-

tion which gets second-class rating is so great that it is worth while.

If you are in the habit of paying the mailing rate of one and one-half cents for each paper as third-class postage, and then get second-class rating, the saving will be very large. Under postal regulations the rate for second-class in the first zone, where most of the church papers circulate, would be one and one-half cents ($1\frac{1}{2}$ cents) per pound under the second-class ruling.

HOW TO SECURE PERMIT

To secure a permit, the following steps are necessary:

1. The publication or Church bulletin must be established and have a name, an editor, an address of publication, and two issues must have already been printed.

2. The paper must have a paid subscription list, which may be secured in a number of ways. For example, on a given Sunday, after announcement has been made, envelopes may be distributed and the members may place within the envelope, say, twenty-five cents and write their names and addresses on the envelope. Or all persons making a contribution to the church may authorize the board of officers to take from each contribution the annual subscription price of the bulletin.

3. The bulletin must be issued regularly. If a bulletin, the post office will require that it be issued weekly. If a parish or church journal, a difference of frequency is permissible.

4. Fifty per cent of the matter in the bulletin must be of the general character known as "public information," and this condition is complied with in the "patent sides," as one side of these is filled with general matter. The side of the "patent sides" for the Church to use must be printed and not mimeographed or prepared on other duplicating machines.

Get an application for second-class mailing permit from the postmaster, deposit copies of two different issues of the church bulletin with him and make a deposit sufficient to cover the postage in the event no permit is granted, and the postmaster will allow you to begin mailing the Church bulletin immediately at the second-class rate.

CHAPTER 10
WORD-OF-MOUTH PUBLICITY

CHAPTER 10

WORD-OF-MOUTH PUBLICITY

THE general feeling is that word-of-mouth publicity costs nothing and is therefore to be used only by the Churches or organization which cannot afford printed publicity. In fact, word-of-mouth publicity is the most difficult to secure for the average Church of to-day, and it is the most valuable kind that a Church can have. If any Church can devise a method of making each of its members "go-tellers," it will have solved, to a large degree, the whole matter of Church publicity.

Shortly after we moved to Lakewood, Ohio, we had need of a physician. Upon inquiry we learned of one of good reputation and called him in. His services were so satisfactory that the contact became a permanent one. Soon I found that a neighbor, relying upon the word of Mrs. Leach, had called the same physician. Then a second instance of a call came to my attention. That doctor now has a very good practice around our corner. And it was all secured by word-of-mouth publicity. It did not cost him a cent.

Perhaps it is no longer the conventional thing to talk about your Church and minister. But if the practice could be introduced in many of our Churches it would bring results. News certainly travels without publication by the printed word. Why can we not rely upon the spoken word for Church publicity? If a minister would fall in a dead faint in the pulpit, I believe that ninety per cent of his congregation would have the news before night. Why is it that when he makes an announcement of an important meeting no one outside of the immediate congregation seems to hear about it?

The only answer I can see to the problem is that the

word-of-mouth publicity is not organized. The minister makes the announcement from the pulpit and the announcement must carry its own interest. There is no thought organization beyond the pulpit to get results. If the people feel like talking about it, so much the better. If they don't, the subject is dropped. Just what devices are available to have the message carried by the voices and personalities of the members of the Church?

ORGANIZING THE PARISH FOR GOSPEL CARRYING

The wise minister knows that it is not enough to ask a person to go tell. He must be asked to go tell certain individuals. So the first step in successful word-of-mouth publicity is the organization of the parish so that each person will have definite assignments for the work.

One of the simplest methods is to divide the parish into groups. If the group plan of organization is now in effect, it is already organized for this work. Under the pastor there may be a commander-in-chief. Under the commander, but over each group, there is a captain. There made be officers of lesser rank under the captains if the membership is large.

Now let us assume that the pastor wants to make an announcement of a special meeting. He tells the commander-in-chief. He is turn passes it on to his captains. Each captain is responsible for seeing that every member in his group has the information which the pastor is seeking to pass out.

This plan is adaptable to the spoken word or to telephone messages. Probably in effect it will be worked both ways at the same time. Homes which have telephones will receive their notices through that medium. Homes which have no telephones will receive personal calls with the information.

In a Methodist Church at Cumberland, Md., the

pastor, Merritt Earl, developed this plan, using the telephone as a basis. He says:

We have arranged a telephone system for our Church through which we can reach our entire membership in less than one hour. The pastor, as commander-in-chief, starts the message by phoning to his general. The general then phones the message to four lieutenants, who in turn relay the message to five captains each. Each captain then calls the home of six members. In this way we reach 145 homes in a surprisingly short time. The system is particularly valuable when some special event is to occur without previous announcement, such as a special speaker who becomes available at a late hour for a service.

FOR KEEPING THE PASTOR INFORMED

Other Churches which do not care for this complete organization use features of it for their work. Ministers frequently rely upon a word-of-mouth organization for keeping them in touch with the parish.

Reuben A. Strauss, a student pastor near Terre Haute, Ind., once sent me a form he used in sending his working members out to visit those who needed pastoral attention. He was unable to be with his parish more than two or three days each week. So he devised a plan so that when he came to the parish his workers would have all the information he needed in hand. He used the same sheet as an assignment and a report sheet. It is reproduced on the following page.

VISITATION CAMPAIGN

Other Churches keep no permanent organization, but plan a visitation campaign at certain intervals. This is organized as an every-member canvass with workers trained to carry the message of the Church. They go out in teams of twos, visiting every home in the parish. They will make reports as the financial canvassers make reports. In some respects their reports are more important, as they will deal with confidential matters which must have attention for the welfare of the Church.

EVERY MEMBER AT WORK MAKES A LIVING CHURCH

LET US MAKE OUR CHURCH "THE FRIENDLY CHURCH"

Dear Coworker: By visiting the following person or persons you will render your church a valuable service. If at all possible, call on them this week. Be sure to report your visit to the pastor as early as possible.

- 1.....
- 2.....
- 3.....

The following check may guide you

- | | |
|---|---------------------------|
| —Sickness | —Interested in our Church |
| —Sorrow or trouble | —Prospective member |
| —Visited our Church | —Children in S. S. |
| —Stranger in our community | —Just joined our Church |
| —Member of our Church, but has not been attending | |
| —Interested in the W. M. S. | |
| —Interested in a S. S. class | |
| —Interested in C. E. membership | |
| —Interested in Ladies' Aid. | |
| —Speak to them concerning Christ as Saviour of men and their relation to Him. | |

YOUR REPORT

I have visited the following on dates indicated, and find:

PLEASE RETURN THIS REPORT TO THE PASTOR AS SOON AS POSSIBLE

A visitation campaign may easily be the most valuable effort in the year in your Church if rightly conducted. If hurried without special preparation and instructions, it may be a silly and worthless adventure in merely keeping folks busy. And unless I am unfamiliar with modern Church tendencies the time is far past when any Church can advocate a program just because it keeps people busy.

Visitors who go out in an every-member canvass, have one objective in mind. They are after money!

and pledges. Visitors bound in a visitation campaign must have objectives. These objectives are twofold: first, they are the bearers of good will; and, secondly, they are to act as ambassadors of the Church to secure information and place it where it will be of benefit to the Church.

The visitors who are sent out should have definite information to impart in the homes they visit. They should be informed on the minister's ideals for the Church, his attitude on specific problems of the Church, the immediate meetings of the Church, and general matters of Church personnel.

If a member visited raises the question about pastoral calls, for instance, the visitor should be able to present in a few clear words the minister's attitude toward pastoral calling, the amount of such work which he actually does, show the pressure upon his time, and other things of importance to clear the situation. If a question is raised about a man on the board of trustees or in another position, the visitor should know how to answer. If there has been a difficulty over financial records, the visitor, though unfamiliar with the specific case, should be informed as to the process of counting the money and bookkeeping and explain how mistakes could happen. With these demands made upon the visitor it stands to reason that a hastily arranged visitation campaign will be as disastrous in results as a poorly arranged every-member canvass.

The visitor will also have a second duty—that is, to report confidentially matters of pastoral importance which come under his observation. There are matters of pastoral importance which should not appear in any official report. They ought not to be tabulated. But they should reach the ears of the minister. Many visitation campaigns fall down right here. Visitors assume that their work is completed when they turn in the completed form.

I would recommend for any type of visitation in the local Church a double card. One side carries the assignment with the name of each member in the family and spaces for recording results of the call. The second part is blank with the exception of the words:

CONFIDENTIAL INFORMATION FOR THE PASTOR

The visitor can tear this card from the report card and give it to the pastor personally. He can then inquire about the details of the case brought to his attention.

A very effective layout for such a card (3x5 inches) is as follows:

Page 1 contains instructions for workers.

POINTERS FOR VISITORS

1. Remember that you are an ambassador of good will. Try to create good will between the Church and the home you visit.

2. Remember that you are representing your pastor and your Church. As difficulties present themselves, seek to remove them by revealing the truth.

3. Make your principal subject of conversation the Church and the family you are visiting.

4. Don't pass along idle gossip or confidential information which may have been gathered in your visits.

5. See that your information card is correct. Change addresses, names, and ages to make it correct before it is returned.

6. Cases of spiritual or economic distress should be reported to your minister. Make notes on the case on the card provided and see him personally.

Page 2 contains the information card. This part is filled out from the Church records before the campaign. This should be placed in the hands of the visitor long enough in advance so that the necessary study can be made.

The form on the next page is on the reverse side of the card which carries the visitor's instructions. Now, the second or the back half of the double card is entirely blank with the exception of the words

INFORMATION CARD

Name..... If apartment, give
Address..... number here.....

Members of Family:

1.....	Age....	(Mark in parentheses
2.....	Age....	numbers of those en-
3.....	Age....	gaged in various
4.....	Age....	Church activities.
5.....	Age....	() Church Member
6.....	Age....	() Woman's Society
		() Men's Class
		() Teacher
		() Choir
		()

VISITOR'S REPORT

Date of call..... Found at home (Write in numbers)
Attitude of family.....
Did your call leave them more ready to coöperate?.....
Whom do you suggest be assigned to follow up your call?
.....

mentioned before about the pastor's confidential information and these words in small type:

Whether or not you make a confidential report on this family, this part of the card is to be detached.

The reason for that is obvious. There is no need for letting any committee know which cases are being referred to the pastor.

THE COMMUNITY SURVEY

The inter-church community survey is valuable as a publicity medium, even though it may lack virtue as a social survey. In the chapter on evangelism forms are shown which are suitable for the purposes of the survey. It is very essential in visitation evangelism that such a survey be taken. But the visitors do not go out as social experts; they go to carry a Church message. Many times the visitor secures no opportunity for presenting the message personally. But it

is always possible to leave a card carrying the invitation.

This card used by the Church in a neighborhood survey in a section of Des Moines is a good form to follow in the invitation. Any invitation must surely bear the names and addresses of the coöperating Churches. It is well if the hours of Sunday services be also added.

CARD OF INFORMATION AND INVITATION

The Churches indicated below are coöperating in a survey of our neighborhood. The work is being done as a bit of community service. We are frankly making a threefold appeal.

1. We are eager to have all those who have had Christian relationships elsewhere become a part of the force of the kingdom of God in Des Moines. If you have never placed your membership in the city, won't you do so now? We are living in a favored community, and every one of our households should count for God.

2. If you have been identified with some religious body not represented by the churches making this survey, we want to help you to find the Church and pastor that would most appeal to you. Will you let us do this?

3. If you have never entered into the privileges of Christian service, we most urgently press upon you the claims of Christ. Won't you come with us? We need one another. We all need the Master.

With the utmost of prayerful concern and good wishes.

College Ave. Church of Christ
(44th and College)
DeLoss Marken, Pastor

Cottage Grove Ave. Presbyterian
(24th and Cottage Grove)
James T. Mordy, Pastor

Elmwood Baptist Church
(35th and Cottage Grove)
George M. Derbyshire, Pastor

University Church of Christ
(25th and University)
Charles S. Medbury, Pastor

Grace Methodist Episcopal
(37th and Cottage Grove)
Arthur A. Brooks, Pastor

St. Andrews United Brethren
(31st and Iola)
Elton M. Miller, Pastor

St. Luke's Episcopal
(Forest Ave. and Beaver)
Gowan C. Williams, Pastor

SLOGANS

Many Churches have discovered possibilities in word-of-mouth publicity through the use of slogans or catch phrases. "The House of Happiness," "The Little Church with the Big Heart," and "The Church on the Hilltop" are among some of the attempts to catch the publicity value of their predecessors, "The Little Church Around the Corner" and "The Church in the Wildwood."

Slogans which are not appropriate are short-lived. Slogans which do not treat the ear kindly are short-lived. It is a much more difficult task to select a proper one than may be at first supposed.

There is publicity value in a contest among the Church members to select a proper slogan. Cards may be distributed among the congregation and the Sunday school, asking each one to compete and offering a substantial award for the winner. This announcement carried in the Church publications and the community press makes a very good source of publicity in itself. And when a good slogan is selected it is sure to be whispered from person to person. It helps a Church to receive its place in private conversation and public utterance, which is about the most difficult type of publicity to achieve.

A good example of the publicity possibilities in a slogan was recently demonstrated by the publicity department of the United Lutheran Churches. An award of one thousand dollars was offered for the best slogan for the work of the Church. The award was made on the slogan:

A CHANGELESS CHRIST FOR A CHANGING WORLD!

The slogan is excellent, and it received nation-wide publicity. Favorable comment was seen in large city dailies which had shown but little interest in Church news.

RADIO PUBLICITY

We are now in the third step in radio publicity for Churches and religion. The first efforts were individualistic, competitive efforts of individual Churches to get on the air before their neighboring Church and thus capture the publicity and the glory. For a while it looked as though every Church which could afford to do so would invest in a broadcasting plant or make connections with some broadcasting station.

There are still efforts of this kind in many of our cities. But the crowded air conditions which have made necessary the discontinuance of the licenses of some stations is gradually making life difficult for the individual broadcasting station. A second factor playing a part in this is the cost of maintaining such broadcasting. In the early days appeals for money over the radio to support religious services might have been effective. Such appeals are not effective now. Radio services must be underwritten in some other method.

The second stage in radio broadcasting of Church services was the use of the commercial station for an hour on Sunday morning or Sunday evening. The costs of such service varied with local conditions. Churches generally found it possible to cut the commercial rate and in many instances secured free privileges, the management of the station feeling the need of putting religious services on the air. But there developed a competition among Churches for the time. Managers of the local stations found themselves in embarrassing positions in their allotment of time. Their enthusiasm for religious broadcasting began to wane.

The third step, and the one we are in now, is one of coöperation. It reaches its best expression in the Sunday services conducted over the two great networks from New York City each Sunday. But a similar tendency is noticeable in many other cities. There is a place for religious broadcasting. But ministers and Churches ought to recognize fraternal and professional ethics in its use. It is Christianity and Christ, and not the individual Church or minister, which is to be exalted.

I have in mind now two broadcasting stations which had their inception in religious bodies. One was founded and is still under the control of the International Bible Students' Association. The other is a part of a great gospel tabernacle. At certain hours on Sunday and certain nights in the week religious programs are broadcast by the first station. But the station is tied up with the great national net systems, and feature broadcasting takes most of the time.

The second still keeps exclusively to its religious services. Its noisy and blatant tones crash through every other station with its particular appeal. It is making religion an offense in the city and a majority of the citizens would be glad to see the station closed.

Most authorities, both in the Church and in commercial broadcasting, want religious broadcasting. The problem to-day is one of adjustment. I think it is going to be worked out to the satisfaction of the Churches and the listening public. But the result will not be accomplished in a few weeks.

CHAPTER 11
EVANGELISTIC PUBLICITY

CHAPTER 11

EVANGELISTIC PUBLICITY

WHEN Dwight L. Moody first considered London as a field for his evangelistic efforts he met with a committee of London clergymen. It would not be fair to say that these men were hostile, but they were curious, and they did not intend to be trapped into any spectacular campaign. They plied the evangelist with many questions:

"How are you paid?"

"I have enough money for myself right in my pocket and do not ask a cent."

"How about the money for copyrights on your hymn books?"

"That is all in the hands of a committee to be used for public purposes."

"What will you expect of us financially?"

"You must raise five thousand pounds for advertising, hall rentals, and other expenses."

This is a pretty good indication of the value of publicity to that prince of modern evangelists. Moody always was good newspaper copy, and he sought the help of the papers. He liked to have his meetings reported. In his last meetings, in Boston in 1897, he took special pains to commend the newspapers.

I want to speak a word for the papers. They are a great help to us. . . . Thank God for the reports the press are sending out. Let us ask God more and more to bless these reports.

Moody in one of his sermons tells of a campaign in St. Louis where one of the newspapers published verbatim reports of his sermons. He was very much pleased with the decision, but he says it was like constantly living in a Turkish bath. He was rather sensitive of his grammar, and he worked hard to make these sermons correct. But he says that he worked more Scripture in than ever before.

The biographers of Moody have given us very little

of his methods of securing publicity. But we can put fragments together and find that he had the natural instinct of the publicist. He knew that he must get his message to the people who needed it. An announcement in the Church service was not sufficient. He went out on the street and into saloons to give his appeal.

Many a time I have gone into these saloons and asked men to come and hear me preach. I know that isn't the proper thing for a preacher to do, but it is a good deal better than preaching to empty seats.

He knew the publicity value of music and fortified himself with Bliss and Sankey. When the voices of these consecrated singers reached men's ears, he had the publicity which filled his halls. He was once asked what he would do to get people out to hear the gospel preached. His answer is significant:

Get them out to hear it sung. In that way you will get them acquainted with it. Touch it up with some little story when you give it out, and before you know it you are preaching to them.

The great evangelist also knew the value of internal publicity in his meetings. During a campaign in Boston the participating clergymen were surprised at his carefulness in reports. Each day every clergyman received from the evangelist a report of all the inquirers who were either connected with or showed a preference for his Church. Mr. Moody believed in forms which made it possible for him rapidly to classify his converts and refer them to the right ministers and Churches.

He knew the publicity value of unified effort. His first meetings in Britain were not successful because of lack of coöperation. Realizing the hopelessness of the situation, he made it one of his rules never to go into a campaign without united support. Pre-campaign meetings of information and education held with the clergy and lay workers offered splendid publicity mediums.

Mr. Sunday would be hopeless in any campaign without publicity in newspapers and other media. He is a skilled judge of publicity values and has an organization which has perfected publicity to the last degree. Like Moody, he has depended upon the publicity value of pre-campaign meetings, the appeal of music, and the coöperation of newspaper space. Publicity may be more of a science under Mr. Sunday, but he himself is no more of an instinctive publicity man than was Dwight L. Moody.

PUBLICITY FOR THE REVIVAL

The revival publicity will start weeks, if not months, before the date of the meetings. As the meetings will be the greatest single spiritual effort of the year, the Church activities naturally will be built around them. Publicity will have two purposes. One will be to build the congregation into a frame of mind for great spiritual effort. The other will be the selling of the evangelists and the dates and purposes of the special meetings.

DEVELOPING THE SPIRITUAL LIFE

The means of doing this are usually confined to

1. Devotional and Evangelistic Preaching.
2. Organization of sectional prayer meetings.
3. Creating of prayer lists and prayer bands.
4. Organization of the Sunday school for a decision day.
5. Distribution of devotional and evangelistic literature.

Each of these methods depends more or less upon publicity methods. The preacher does not need to be told how to build devotional sermons. These are effective publicity for creating the right atmosphere. Sectional or cottage prayer meetings should have early consideration. It is well to have the parish laid out in districts and then ask individuals to open their homes for the meetings. This gives a system and thoroughness which cannot be secured by waiting for volunteers.

In addition to the notices from the pulpit and through the Church calendar it is well to have a card mailed to every home in the Church giving the date and hour of its section prayer meeting. This is a form which may be printed and then filled in with the details.

CALVARY PRESBYTERIAN CHURCH, CARTHAGE, VA.

A home prayer meeting for the members of our Church
in your district will be held at the home of

.....
I hope that you will make a special effort to be present and
take part.

Remember the dates of the revival: January 20 to
February 10.

At the meetings cards can be distributed for the compilation of prayer lists. It is well that these cards be prepared in duplicate, one to go to the pastor. A card should be prepared to have the names in good order.

Sunday school teachers should be informed well in advance of the dates of the meetings, and they should continually stress, in their classes, the need of definite decision for Jesus Christ. It is well to supplement the teachers' lesson helps with items dealing definitely with the spiritual life. Courses in Church membership responsibilities might be used in addition or in place of the regular lessons for a number of weeks.

Evangelistic tracts ought to be distributed to the members of the congregation. The Department of Evangelism of the denomination is almost sure to have leaflets for this purpose. They may be secured at little expense and are very useful in helping members to get the right spirit and study the right methods for effectiveness in evangelistic appeal.

Evangelistic manuals which furnish ready reference are very desirable at this stage of the campaign. One by Harvey Klaer, entitled "Bible Studies in Personal Work" and published by the Presbyterian Board of National Missions, is very suggestive and helpful. It costs but five cents each. "The Ministry of Laymen—A Plea for Lay Evangelism," issued by the Brotherhood of St. Andrew of the Protestant Episcopal Church, is a book of 110 pages which sells for twenty-five cents. It is very concise and practical and deals with wisdom on methods of organization. "A Manual on Personal Evangelism," by George B. Dean, is sold by the Methodist Book Concern for fifteen cents a copy and is to be commended. "Door-Step Evangelism," by W. F. Newton, is issued by the American Baptist Board of Publication at fifteen cents each. The Christian Laymen's Association of Pittsburgh issues a small booklet, "Men—Not Methods," which can be secured at small cost. I am mentioning these because the low price makes them available for distribution to the lay workers of any Church.

THE REVIVAL AND THE EVANGELIST

The evangelist will plan to send the Church in advance of the meetings sufficient material about himself that advance notices may be prepared. If he is a man of publicity skill, he will do more than that. The releases will be all prepared and sent in mimeographed or typewritten form, ready for release.

He will also send to the Church photographs of himself and his workers and half-tone cuts of himself and his workers. The half-tone cuts will be of service in the preparation of write-ups for the Church calendar or special card announcements of the services; the photographs will be of service to the local newspaper that will be interested in the meetings.

The Church calendar weeks before will begin to

feature the evangelist, his helpers, and the results of their meetings in other cities. If possible to secure the data, a very effective way to get results in publicity is to keep in touch with his meetings and to fill the releases with information of his latest successes. As a rule it will be possible to get more or less space for this publicity without cost.

As the meetings come near it may be well to buy some advertising space in the local papers. This is effective. But it also compensates, to a degree, the paper for the news space it has given and will give in the next few weeks.

Window cards should be prepared for the business places, handbills may be distributed throughout the community, and a circular announcing the opening meeting and topics should be sent by mail to every member of the Church. Oftentimes Churches string great banners in front of the church bearing an announcement. And more than once a clinching point has been made by organizing a great parade of the Sunday schools and members of the participating Churches which is held on Sunday afternoon just before the meetings open. There is hardly any more inspiring sight than such a parade headed by the little folk and followed in turn by the adults of the Churches and Sunday schools.

If the Church has a bulletin board, it can be used to carry each day some appealing Scripture verse. Here are some which have been used:

"Choose you this day whom ye will serve." (Joshua 24: 15.)

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." (Prov. 27: 1.)

"Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. 55: 6.)

"Thou fool, this night thy soul shall be required of thee." (Luke 12: 20.)

"Ye cannot serve God and mammon." (Matt. 6: 24.)

"Will a man rob God?" (Mal. 3: 8.)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.)

First Presbyterian Church

CLARENCE G. LANGLEY, PASTOR
SAINT CROIX FALLS, WISCONSIN

Loyal Fellow Worker:

On receiving this, please start a T-A-G club. T-A-G stands for Tell About Going. Going where? To the Evangelistic meetings beginning next Tuesday. Please telephone, not later than Saturday, five persons about these meetings, asking each one to call up five others and making URGENT REQUEST not to break the chain.

We are relying on you!

Sincerely yours,

PUBLICITY COMMITTEE.

TELEPHONE CHAIN PUBLICITY

This plan was used by the First Presbyterian Church, Saint Croix Falls, Wis. It was sent to a selected list and produced an attendance.

LENTEN PUBLICITY

The newer emphasis among the evangelical denominations in the observance of the Lenten weeks, combined with the new zeal of the liturgical Churches in efforts of evangelism, makes the weeks preceding Easter the most noteworthy in evangelistic efforts. Many Churches now assume that their efforts will all be directed toward devotional and evangelistic appeals. The sermons of both Sunday services are directed toward this end. The mid-week service often becomes a school for the preparation of lay workers, and Palm Sunday and Easter day are days of great in-gathering.

So much of the methods of Lenten evangelism is purely publicity material that the outline of evangelism reads like a publicist's layout. Here follows the



very complete program recommended by Rev. Paul F. Brown, of the Evangelical Lutheran Church of the Messiah of Woodlawn, Minn.:

THE SERVICES

I suggest:

a. That the campaign proper begin on Ash Wednesday, February 13, and culminate on Good Friday, March 29.

b. That the services be carefully planned also regarding their musical features.

c. That a special plea be made after the sermon for an interview with the pastor and opportunity for such interview be announced.

d. That the service on the Sunday morning preceding the campaign, February 10, be a special service of a preparatory character.

MISCELLANEOUS SUGGESTIONS

1. That a special effort be made to reach those of our members who have become lax in Church attendance and communion.

a. These names are to be given to the Membership Committee for visitation during the first weeks in February.

b. These delinquents are to be urged evangelically to be more faithful in their Church duties and to begin by pledging to attend all the Lenten services.

c. These delinquents are to be urged to bring others and to become active in furthering the campaign.

2. That the arrangements for the campaign be left in the hands

of the Publicity Committee, this committee to be augmented, if necessary, by the chairman of the Church.

3. That the follow-up work on the names secured through the campaign be done by the Membership Committee.

4. That about 400 copies of the *American Lutheran* be purchased for distribution. This will be a special edition got out for missionary purposes.

NOTES

The expected results of the campaign are as follows:

1. A revival of spiritual life and activity among our own members.

2. Winning back the careless and drifting.

3. Accession of new members through the adult class and by confession of faith.

4. Larger Church attendance, particularly at the Lenten services.

There is little doubt that the increased collections will more than pay for the cost of the campaign.

THE CAMPAIGN

1. *Among Our Members*

I suggest:

a. That the plan be presented in detail to the various organizations of the Church in their January meetings and their interest aroused.

b. That the choir be enlisted for whole-hearted coöperation and written pledges be secured from every member to be present at every service.

c. That an attractive letter explaining the campaign be sent to every communicant member on February 2, asking for full coöperation.

d. That this letter inclose a card on which the member pledges himself or herself (1) to attend all the services unless unavoidably detained; (2) to attempt to bring at least one stranger; (3) to distribute as effectively as possible our literature; (4) to make a special plea in prayer throughout the Lenten season for the success of the campaign.

e. That this letter inclose a card for the insertion of names and addresses of people to whom literature might be advantageously mailed

2. *Among the Non-Members*

I suggest:

a. That in February a special edition of the parish paper be issued in 5,000 copies with a plain statement of Lutheran principles and a direct appeal to the unchurched. This edition to be distinctly evangelistic in character.

b. That this edition of the parish paper be sent to all the addresses submitted by our members in addition to our present mailing list of unchurched.

- c.* That this edition contain a complete program of our services and an earnest invitation.
- d.* That this edition be distributed at all the Church services preceding and during the campaign.
- e.* That our people be urged to distribute this edition through every means at their disposal.
- f.* That special folders be printed advertising the organization of the class on Christian Fundamentals on Friday, April 13, the Friday after Easter, and containing an enrollment blank.
- g.* That a sufficient number of our Church Directories be on hand for distribution at every Wednesday service.
- h.* That a sufficient supply of penny Gospels be on hand on the tract table.

ADVERTISING

I suggest:

- a.* That 300 window cards be printed and distributed partly by our own people and partly by the Acme Posting Co.
- b.* That special ads be placed in the newspapers every week during the campaign.
- c.* That the various neighborhood papers be used for advertising purposes.
- d.* That cards be sent out to our enlarged mailing list every Friday during the campaign advertising the coming week's service.
- e.* That our members be given supplies of these cards for broadcast distribution.

This very comprehensive program calls for about every kind of Church publicity that could be discussed. It includes word-of-mouth, special circulars, use of the parish paper, display advertising, direct mail letters, window cards, and personal lists. It does lack personal evangelism forms, which use the individual lay workers of the Church and which have an important place in most Lenten programs.

Every Church planning Lenten evangelism should plan some special printed announcements suitable for the season. Gray and purple are the colors which symbolize the season of the year. Half-tones dealing with the passion of Christ make effective displays. The cross is always in good taste at such a time. The announcements should include the sermon topics for Sunday, subjects for discussion at the mid-week services, and information about other services which may be planned.

DECISION CARD

The decision card shown on this page is very effective in evangelistic services, as it makes three appeals. One of the most important ones is sometimes lost sight of. The persuading of Church members to make a decision to transfer their membership to the

MY DECISION

"We persuade men." (2 Cor. 5: 11.)

My Decision for Christ

ACKNOWLEDGING JESUS CHRIST as my personal Saviour, I hereby express my desire to lead a Christian life and do accept him as my Leader and Guide.

.....
Name
.....
Address

My Reconsecration

I AM now a member of the Church, but wish to consecrate myself to a higher Christian experience and to make a new start in the Christian life.

.....
Name
.....
Address

Transfer of My Church Letter

I AM a member of the Church, and it is my desire to have my membership transferred from
located in
to the
Church of

This is your authority to secure my letter.

.....
Name
.....
Address

local Church is one of the most vital things that can be accomplished in the revival.

SUPPLEMENTING NEWSPAPER SPACE

Newspaper space can be supplemented by shop meetings and school meetings conducted by the evangelists or the local ministers. Delegations sent by the Churches to outlying districts can also carry the message and bring in people to the meetings. Special nights arranged for various groups, such as mechanics' night, union labor night, printers' night, and similar ones usually can bring a crowd and publicity. All of these will be used with the evangelist and the meetings as the center of interest.

GETTING PERSONAL WORKERS

Any complete plan of Lenten publicity should provide for volunteer lay workers. This is the one season of the year when they can be secured. The program of the Woodlawn Evangelical Lutheran Church mentioned above includes lay coöperation in the securing of the names of prospects. The form suggested is:

Personal Service Campaign

LENT, 1928

EVANGELICAL LUTHERAN CHURCH OF THE MESSIAH
WOODLAWN, MINN.

THIS FORM IS SENT IN BY.....

I herewith suggest that the literature advertising the special missionary Lenten services in our Church be sent to the following persons:

(Write name and address plainly)

[illegible]

The names secured in this and other ways should have a very definite follow-up. The results should not be left to the distribution of literature. The names of prospects should be referred to trained lay workers who will call and seek to secure a decision both regarding faith in Jesus Christ and Church membership. A very good follow-up form is given here. This provides for two lay calls and a final pastoral call. The other side of the card contains the name of the prospect and certain data about him and his connections.

EVANGELISTIC EFFORT

PROSPECT REFERRED TO.....

ON.....RESULT OF VISIT.....

.....

REFERRED TO.....

ON.....RESULT OF VISIT.....

.....

PASTORAL CALL.....

RESULT OF VISIT.....

.....

DISPOSITION

1. CONTINUED ON LIST.....

.....

2. DROPPED FROM LIST BECAUSE.....

.....

3. UNITED WITH CHURCH.....

.....

AN INVITATION

IF you are not now actively connected with some Church in Lakewood or vicinity, the Churches whose names are given below would most cordially and earnestly invite you to become an attendant at the services and a sharer in the life of some one of them, or of some other of your choice.

Some time during the week beginning November 11 you will probably be called on by our representatives. If you will kindly give them your name and Church preference, they will gladly give or send it to the Church of your choice, whether named below or not.

In the fellowship of our common faith, we are
Sincerely yours,

Lakewood Baptist Church, Detroit and Lincoln
William S. Jacobs, *Pastor*

Lakewood Christian Church, Detroit and Roycroft
Walter S. Cook, *Pastor*

Community Church, Detroit and Warren Road
L. S. Fulmer, *Pastor*

Lakewood Congregational Church, Detroit and West Clifton
Roy E. Bowers, *Minister*

Lakewood Methodist Church, Detroit and Summit
M. B. Fuller, *Pastor*

First Reformed Church, Warren and Alger Road
John Sommerlatte, *Pastor*

Trinity Lutheran Church, Detroit and Hall
T. Benton Peery, *Pastor*

Detroit Avenue Methodist Church, Detroit and Winchester
C. D. Marston, *Pastor*

Parkwood Congregational Church, Madison and Parkwood
Mrs. F. W. Cammann, *Secretary*

Grace Presbyterian Church, Hilliard and Rosewood
F. W. Duggan, *Pastor*

Lakewood Presbyterian Church, Detroit and Marlowe
LeRoy Lawther, *Minister*

Lakewood United Presbyterian Church, Detroit and
Lakewood

Earl D. Miller, *Pastor*

St. Peters, Episcopal, Detroit and West Clifton
LeBaron D. Goodwin, *Rector*

United Brethren Church, Hilliard and Northland
S. Edwin Rupp, *Pastor*

HOME-VISITATION EVANGELISM

Visitation evangelism seems to be the kind that is making a tremendous appeal just at present. It is based upon the old type of personal evangelism with the systematic calling canvass made by trained lay workers. Such evangelism has now been conducted in many larger cities and in hundreds of small ones with great success. New York City has recently had its second visitation evangelistic campaign. The forms presented on pages 172-177 are taken from the manual issued by the Greater New York Federation of Churches, which was prepared by one of its secretaries, Rev. Herbert F. LaFlamme, and they are used by permission. This whole manual would be of publicity interest if there were space here to reproduce it.

The following brief extracts from the Manual will help to interpret these various forms and show how they are used.

PROSPECTS

Secure the coöperation of the teachers and officers in the Sunday school to get from the children the names of prospects in their own and the households of friends and neighbors. Similarly enlist the young people's society, the men's and women's and other organizations of the Church. Go through such a list of the general membership of the Church and congregation. The minister through his contacts in pastoral visits, weddings, funerals, and sick calls will provide more names perhaps than any other. The Church staff through their contacts will supply a great number of names. Other sources are voters' lists, telephone directories, club and society rolls, social registers, and Young Men's and Young Women's Christian Associations.

A survey of the neighborhood by calling at the homes of the people will locate the unattached Protestants and others with Protestant affiliations and sympathies. This may be done by one Church for its own neighborhood or by a number of co-operating Churches. Volunteers may be used or paid visitors secured from some Church in the neighborhood or from the Federation of Churches.

PREPARE THE CHURCH MEMBERSHIP FOR THE CAMPAIGN

Keep the Church informed by announcing in the Church bulletin from week to week the progress of the campaign and indicate the assistance which each can render, especially in providing names for the list of prospects, suggesting suitable visitors, keeping the date set for the visitors' training conference and the campaign dates free from other distracting Church, social, and public engagements.

Ministers should preach a series of sermons with special reference to and emphasis on Visitation Evangelism.

All organizations and meetings of the Church should be thoroughly well informed and brought into sympathy with the aims of the campaign and asked to render every aid within their power.

Absent members should be informed by correspondence and asked to assist in any way possible.

PREPARE THE COMMUNITY

No public meetings of any kind are held in connection with the Visitation Evangelism Campaign. Only such publicity as is consistent with the character of the campaign should be given out. This will have distinct news value and will excite an interest in the progress of the campaign and incite other Churches not coöperating to do so.

This publicity will create a sympathetic atmosphere in which the approach of the visitor will be more effective. It is the general consensus of opinion that it is best not to send letters to the prospects telling them of the proposed visit.

PROSPECT CARDS

Assign the prospect cards to the visitors at a launching conference Sunday afternoon. Give them from three to ten calls before the next evening's report is made. The number of cards will be determined by their capacity and the ease of access to those visited.

Distribute the cards according to the two principles of personal influence and geographical distribution. The former will not always apply because the prospects to be visited may not be known; but, if they are known, discretion must be used in sending visitors who will be agreeable to and influential with those visited. The second principle will prevent useless waste of time in covering great stretches of territory to make a few calls. Have them as close together as possible.

Have the visitors report each week-day evening of the campaign from Monday to Friday at the supper conference for checking up, further instructions, the answering of questions, the meeting of objections, and the inspiration that comes from meeting with others who have been successful. These reports are handed to the minister or a person appointed for the purpose early in the meeting.

THE APPEAL

You are a witness rather than an advocate. The most convincing argument is the fact of your own Christian experience. Use that in making your appeal.

Avoid argument. If you find the person visited to be disputatious, give your testimony, present your case as convincingly and patiently as possible, and leave him.

Avoid the use of Scripture quotations. No one was more familiar with the words of Christ than was the apostle Paul, and yet he quotes Christ's words very seldom. He clothed his Christian experience in his own language. Very few can use the Scriptures in conversation with facility. The moment a man begins to quote Scripture he becomes stilted and unnatural.

Do not use theological terms. Most people do not understand them and very few are interested in the theological presentation.

You are out to win men to Christ first—and then to Church membership. This is not primarily a Church membership campaign. Its main purpose is to get men to become followers of Christ. When a man once decides for Christ, Church membership follows inevitably.

HOME VISITATION EVANGELISM

THE SLOGANS

WIN
MAKE
ASSOCIATE
SEND

Men

TO
LIKE
IN
OUT FOR

Christ

I—THE Meaning:

- 1—Home Visitation Evangelism Defined.
- 2—Compared with Mass, Personal, Pastoral, and Group Evangelism.
- 3—Its Value, Permanence, Cost, and Reactions.

II—The Method:

- 1—Prepare the Prospect or Responsibility List.
- 2—Select and Prepare the Visitors.
- 3—Prepare the Church Membership.
- 4—Prepare the Community.
- 5—The Supper Conferences.

III—The Means:

- 1—The Visit.
- 2—The Appeal.
- 3—The Decision.
- 4—The Report.

IV—The Follow-Up:

- 1—To Make Men Like Christ.
- 2—To Associate Men in Christ.
- 3—To Send Men Out for Christ.

Name	Address	Apartment	Rooming House	Floor	Front	Right
		Residence	Hotel	Room	Rear	Left
		NAME, LOCATION, AND DENOMINATION OF CHURCH OR SUNDAY SCHOOL NAMES OF CHILDREN. OTHER INFORMATION				
		CHURCH CONNECTION				
		MEMBER	ATTEND.	PREFER	S.S. PUPIL	
Single	Male					
"	Female					
Married	Male					
"	Female					
Children	Male					
under 21	Female					
Children	Male					
over 21	Female					
Roomers	Male					
"	Female					
Domestics	Male					
"	Female					

Church making visit Date of visit Visitor's initials

Made a carbon of this record. Turn both in without delay.

Made a carbon of this record. Turn both in without delay.

VISITATION AGREEMENT

I will endeavor to attend the Visitors' Training and Report Conferences on the following dates:

.....

.....

.....

I am willing, after instruction, to visit the prospects assigned to me and have a friendly conversation with them about the Christian life or transferring their Church letters, if they are members elsewhere.
(The workers will always do team work. Call two by two.)

Name..... Address.....

ENROLLING THE WORKERS. THIS FORM IS USED

PROSPECT CARD

Name.....
Address.....

ON RESPONSIBILITY LIST BECAUSE

.....Member of Church School	Attends Church Service
.....Child in Church School	Wife or Children Members
.....Contributor	Husband Is a Member
.....Baby on Cradle Roll	Attends Some Women's Meetings
.....Attends Young People's Society	Survey—Preference

Other Reasons or Information.....
.....
Called on by..... Date.....
Report and Follow-up Recommendations
.....

Team.....

PROSPECT CARD—PROSPECTS ARE SECURED BY THE SURVEY OR OTHER METHODS

RECORD OF DECISION

It is my purpose to accept Christ as my Lord and Saviour, to follow him and with his help to lead a

Christian life, and on.....to join.....Church

That I may become a member of.....Church, I authorize the

minister to write for my letter of transfer to.....Church.

My name on that roll is.....

Name.....

Address.....

DECISION FORM

1. Number of calls made. Return this envelope to-morrow evening at supper, inclosing all cards, with each card properly marked as to result of call.

2. Number of places not at home. Return all cards, whether called upon or not. Another envelope and other cards will then be given you.

3. Number of church letters secured.

4. Number first decisions. Fill out blanks, handing in to-morrow evening.

WORKER'S REPORT

The above is the form of report envelope used by the visitors when they receive and return their prospect cards each evening.

CHAPTER 12
INTER-CHURCH PUBLICITY

CHAPTER 12

INTER-CHURCH PUBLICITY

PUBLICITY would seem to be a good meeting ground for Church coöperation. For the publicity which benefits one Church usually also helps its neighbors. If unfavorable publicity hurts a Church, other Churches suffer also. The smaller a community is, the better it can profit from the mutual relationship in publicity, and in the greater cities about the only way the mind of the masses can be caught and held is by coöperative publicity.

Coöperative publicity has a wide range. It extends from the simple invitation card which the Churches pass to the new families coming to the community to great newspaper and poster board campaigns backed by budgets of thousands of dollars. It may be a simple invitation board at the edge of the hamlet which says,

THE CHURCHES OF BRONXVILLE
INVITE YOU TO
WORSHIP

to a big coöperative campaign in the greatest city which is seeking an evangelistic goal and effort.

HOTEL AND STATION INVITATIONS

Invitations for worship placed before the stranger at the railroad station, at the hotel, or at some other public place make a good beginning in coöperative publicity. The card used should be appealing and simple, extending an invitation on the part of the Churches and listing each Church and minister with the hours of the services. It should be free from advertising features. The advertising, sometimes used to

defray the cost, cheapens the invitation and leaves the impression that the cordiality of the Churches is dependent upon some commercially minded individual who saw a chance to exploit the poster. The constant changing of pastors has been one of the difficulties in the way of this kind of announcement. To meet the situation there has been devised the announcement where a small card is inserted with the detailed announcement of each separate Church, and this card can be changed as often as may be necessary. For permanency the invitation should be framed and become a permanent or, at least, a stable fixture when once it is placed.

HIGHWAY INVITATIONS

This is a very interesting phase of coöperative publicity. Over in Brawley, Calif., the Chamber of Commerce paid for three attractive highway signs which greet the visitor to that thriving city. The signs are unique in the names of Churches carried. In a circle at the left appear the following: Christian, Seventh-Day Adventist, Protestant Episcopal, Methodist, Christian Science, Bethel Baptist. In the circle at the right we find these names: Presbyterian, Roman Catholic, Methodist Episcopal, Mexican, Presbyterian, Free Methodist, Baptist. I submit that as Exhibit A in Inter-Church Coöperation. In between the two circles appears this invitation:

THE CHURCHES OF BRAWLEY

BID GODSPEED TO
THE PASSER-BY AND
WELCOME ALL WHO TARRY
IN OUR MIDST

HEART OF THE VALLEY

The Churches at Oconomowoc, Wis., developed a sign which was based on the cross. Four of these signs were placed on highways leading into the city.

Each one bears the invitation, "Oconomowoc Churches welcome you to worship." The Churches gave a finishing touch to this program by using individual signs of the same design by their Churches.

The Outdoor Advertising Company of America has helped many communities to secure good highway signs which are placed upon the posters of this company. The posters are both of the invitation variety and pictorial, the Churches making the choice. The company furnishes the billboard and the labor for pasting the sign. The Churches pay for the poster itself, a charge which is very nominal. A Christmas poster bearing the scene of the nativity used recently in Cleveland, Ohio, cost the Churches but \$1.80 each. Requests made to the association for this service should be made in the name of an Inter-Church Association if such an organization exists. It should be addressed to the Association at 165 West Wacker Drive, Chicago, Ill.

INTER-CHURCH CAMPAIGN PROMOTES ATTENDANCE

One of the best coöperative programs for promoting Church attendance which I have observed was conducted in the village of Campbell, Mo. Campbell is a village of some 1,800 people. The editor of the village paper decided to give some publicity to Church attendance. Having given the pastors advance notice of his plans, they agreed to work with him to make the village of Campbell the best community for Church attendance in the world.

The first step was word-of-mouth publicity. Each member of the Church Council was delegated to appear before some fraternal organization of the village and ask their coöperation.

The second step was the preparation and distribution of a window card which was placed in practically all of the business houses.

1,500 IN CHURCH IN CAMPBELL

Every Sunday in April—Rain or Shine

The whole town is going to Church in April—all the Churches will be full—for a better town, better Churches, better business.

THIS HOUSE IS BOOSTING

EVERYBODY'S JOB:

1. Attend Church every service in April.
 2. Tell everybody, everywhere about "Campbell, World's Champion in Church Attendance."
- It ain't the individual, nor the army as a whole,
But the everlastin' teamwork of every bloomin' soul.

EVERYBODY IS HELPING PUT CAMPBELL ON
THE MAP

"There is something different in the heart of Campbell."

Another poster was designed to be placed in the windows of the various homes. This was simple, bearing this slogan in a square diamond:



An automobile poster was evolved. This said:

1,500 IN CHURCH IN CAMPBELL EVERY SUNDAY
IN APRIL

This publicity was very effective, for the first Sunday, which was Easter, when it was supplemented

with a very effective appeal in the local paper, 1,549 individuals attended the services, with a grand total at all services of 3,215.

The second week a house-to-house visitation was carried out to encourage attendance. A tag was prepared which people were asked to wear. This said, "I am one of Campbell's 1,500 churchgoers." A parade of school children was held on Friday of the week. The children carried banners and slogans with proper appeal. Saturday night it rained hard. And it was raining Sunday morning. But automobiles driving back and forth on the streets carried these signs:

Hop in---
CHURCH BOUND
To Any Church

This effort was effective. Not as many attended as the Sunday before. But there were 1,410 individuals in the services Sunday.

The third week visitation was again resorted to, and on Saturday a civic parade was held in which most of the community organizations were represented. The attendance on Sunday was slightly smaller than the week before.

Then a plan was laid to make the last Sunday the "Over-the-Top Sunday." A bulletin board was placed in the post office which carried news items from many points about the unique campaign. It had become a civic matter. A concert band was drafted into service for the parade Saturday afternoon. The truck carried the slogan "Over the Top To-Morrow." On every one who would permit it young ladies pinned

a banner which said, "Over the Top for God Sunday." Sunday was an ideal day, and 1,710 people attended the services of the community Churches. This was an average of 1,510 per Sunday out of a total population of 1,804. Church offerings were doubled and tripled. Sixty-four people joined the Churches in these weeks. This shows the possibilities of coöperative publicity campaigns in the small village.

ADAPTED TO LARGER CITIES

The city of York, Pa., has recently given a demonstration of the possibility of such a united campaign in the larger city. Under the watchword "Consider Him," fifty-one Churches of the city united for the proper observance of the nineteenth centenary of the ministry of Jesus. The period of the coöperation was from Armistice Day, November 11, 1928, through Easter, March 31, 1929. Thirty thousand display buttons, carrying the picture of the crucified Christ and the slogan "Consider Him," were distributed. Common themes were adopted for the Sunday evening services and the Wednesday night meetings. The program for the three months included:

- City-Wide Religious Census.
- Three Months of Congregational Evangelism.
- Weekly Newspaper Report of Church Accessions.
- Occasional Mass Meetings.
- Sunday School Evangelism.
- Shop Meetings.
- Out-Door Meetings.
- Public Institution Meetings.
- Street Banners with the Slogan, "Consider Him."
- Liberal Use of Newspaper Space.

A most unique feature of the campaign was the ten-day prayer meetings for the first ten days of 1929. These were arranged so that for the ten days from eight o'clock in the morning to nine o'clock at night there was always a prayer meeting in session. The services lasted one hour, and the schedule was dis-

tributed in advance. An entire page in one of the city dailies was used on December 29 to give the schedule. Dr. J. B. Baker, who was the chairman of the committee in charge, says that the response to these meetings was marvelous. They developed into testifying and praying prayer meetings. Many people attended them hour after hour. One man attended one hundred and ten out of a possible 120. On Sunday only four of the special meetings were scheduled, while twelve was the rule for the other days.

INTER-CHURCH PUBLICATIONS

There are good publicity possibilities in papers issued weekly, bi-monthly, or monthly in the interest of Churches of the community. These may range from small sheets in the interest of two or three Churches to the official organ of a federation or city-wide movement. They may be divided into two classes. First is the magazine, which runs sixteen pages or more and seeks to secure community advertising for its support; and secondly there is the news sheet, which fulfills its mission when it has carried the necessary announcements.

Each month from Clarksburg, W. Va., I receive the *Clarksburg Christian*, which is published by the Protestant Churches of that city. It usually has sixteen pages and is filled with lively Church comment. Since twenty-four Churches are listed, I imagine that is the number coöperating in the publication. As a good example of the second type of publication, there is *The Church at Work*, Bulletin of the Metropolitan Church Federation in St. Louis, Mo., which is a four-page sheet published weekly. It contains no advertising and carries merely news of the federation.

The *Irondequoit News* is a semi-monthly publication of Churches in a section of the city of Rochester, N. Y. It may be that by the time this appears that paper may have run its experimental course and ceased

publication. It is not always easy to get such periodicals across.

The financial responsibilities of such a publication may be met in one of three ways:

1. It may be paid for from available funds and charged to the account of publicity.
2. Advertising may be solicited which will pay the cost.
3. It may be paid for by subscriptions.

Both the second and third means of revenue are comparatively hazardous. Many publication ventures have failed because of the difficulty of securing necessary funds through these sources. The big item in publishing any paper is the cost of printing. Some well-intentioned individual may seek to save on the cost by giving his own services. But editorial services are not expensive. Usually a competent publicist can save enough money on the printing, and increase subscription and advertising sufficiently by his own personality, to pay his charge.

CO-OPERATIVE CHURCH BULLETIN

From time to time we learn of cities where coöperative Church bulletins are published. The Churches seek to issue bulletins with some common features. Advertising is secured which appears in all the issues. Then each Church has its own copy for local distribution. I know of no effort such as this which has lasted over a period of years. I have before me as I write a copy of *The Flashlight*, a publication of the First United Presbyterian Church of Spokane, Wash. The following copy, which appears, is a good first-hand observation of the difficulties in the way of this project.

CHANGE OF MANAGEMENT

This copy of the FLASHLIGHT is the first under the new management. The plan that the printing company should take care of the expense of publishing the bulletins of ten Churches in the city was not a success.

The pastors of the Churches met and organized "The Ten Churches Bulletin Publishing Company" to take over the

management of the enterprise. D. W. McQuiston was elected President and A. K. Walborn was made Business Manager.

Advertisements have been secured which guarantee the expense, and the movement is now on a firm basis.

Each congregation will have its own bulletin, but the advertisements will be the same for all the ten.

It is these advertisements which make the bulletin possible. Therefore we must, whenever we can, patronize the advertisers and make it profitable for them so that they will continue their support.

YEARBOOKS

Many of the denominational organizations issue yearbooks giving the financial and statistical reports for association, presbytery, or other group. Others issue printed copies of the minutes of each meeting. Still others find it desirable to issue mimeographed sheets giving excerpts from the minutes which might be of especial interest to the members at large.

CO-OPERATIVE NEWSPAPER SPACE

If religion is to be sold rather than individual Churches, coöperative advertising ought to bring results. Churches of one denomination can easily pool their interests for newspaper advertising. The same general appeal gets results for each Church if its name and address appear. Such a display as the one which appears on the following page certainly does more for each of the coöperating Churches than each Church could do for itself by using its own proportion of space. This appeared at the date of an industrial exposition.

There are many special days when coöperative Church services will want to be announced. Union Thanksgiving services, union Armistice Day services, union Lenten or Good Friday services all should be advertised under the name of the local association. The advertisement presented on page 191 shows space used by the Cleveland Churches in the daily paper in announcing the special noonday Lenten theater meetings.

The Prosperity of Utica
Is Worth Nothing
If There Is
No Righteousness
in the City

Through the years the Churches of Utica have quietly and effectively preached and taught righteousness and have made this city a good city to live in.

Pastors of the Churches will preach Sunday—with the Exposition closed—on "Righteousness in Utica."

Seek Out Your Own Church Sunday
and Thank God for Utica

Bethesda Congregational Church, Washington Street.
Calvary Episcopal Church, Howard Avenue and South Street.

Calvary Baptist Church, Whitesboro and Churchill Avenue.

Central Methodist Church, Court Street and Broadway.
Church of the Reconciliation (Universalist), Oneida Square.

Christ Church (Reformed), Genesee and Cornelia Streets.
First Presbyterian Church, Genesee Street and Faxon Street.

First Moravian Church, Cornelia and Cooper Streets.

Grace Episcopal Church, Genesee and Elizabeth Streets.

Immanuel Baptist Church, Eagle Street and Dudley Avenue.

Moriah Presbyterian Church, Park Avenue and Dakin Street.

Olivet Presbyterian Church, Howard Avenue near Leah Street.

Plymouth Congregational Church, Oneida Square.

Park Baptist Church, Rutger and West Streets.

Redeemer Lutheran Church, Genesee Street at the Parkway.

South Congregational Church, Genesee Street and Beverly Place.

St. Luke's Episcopal Church, Matthews Avenue near Whitesboro Street.

Tabernacle Baptist Church, Hopper Street near Genesee Street.

Trinity Episcopal Church, Faxon Street near Oneida Street.

Westminster Presbyterian Church, Washington Street.

Zion Lutheran Church, Fay and Cooper Streets.

WHAT IS THE MEANING OF IT ALL?

Groping, and sometimes sadly puzzled, men and women are searching for God to-day more than at any other time in the world's history. Perplexed by the changing values of a changing world, they are seeking the answer to life's greatest question—

WHAT IS THE MEANING OF IT ALL?

You will find the answer at the Lenten Noontday Meetings

IN THE OHIO THEATER

Beginning next Monday, February 11, and continuing through Good Friday, March 29, 12 to 12:40 o'clock.
Speaker for next week

DR. W. I. WISHART, OF PITTSBURGH, PA.

An eminent preacher with a stirring message, for thirty-seven years pastor of one church. General theme:

"THE CHRISTIAN WAY OF LIVING"
COME AND BRING YOUR FRIENDS

Our Eighteenth Season—The Federated Churches

SUNDAY IN THE CHURCHES

The Cost of Sin

Considered seriously those who believe in the Christian religion, and who are not willing to pay the cost of sin, will find that the cost of sin is not only a great deal more than they have been led to believe, but it is also a great deal more than they have been led to believe.

There have been many who have been led to believe that the cost of sin is not only a great deal more than they have been led to believe, but it is also a great deal more than they have been led to believe.



"The cost of sin is not only a great deal more than they have been led to believe, but it is also a great deal more than they have been led to believe."

—Federal Council of Churches

CHURCH	SUNDAY MORNING	TOPIC	MUSIC	SUNDAY EVENING	TOPIC	MUSIC
Abraham Lincoln Memorial Church	8:00 A.M. - 10:00 A.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Adventist Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Anglican Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Baptist Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Buddhist Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Calvinist Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Catholic Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Episcopal Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Evangelical Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Methodist Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Presbyterian Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Reformed Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Unitarian Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Universalist Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Wesleyan Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Y.M.C.A. Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir
Y.W.C.A. Church	10:00 A.M. - 12:00 P.M.	The Cost of Sin	Organ and Choir	8:00 P.M. - 10:00 P.M.	The Cost of Sin	Organ and Choir

THE PONTIAC (MICH.) PRESS PLAN

In an effort to work out a Saturday church page for the daily paper that would be fair to churches, large and small, the Press of Pontiac, Mich., and the Church Federation of that city worked out a plan which is unique and a pioneer among newspapers. The picture above shows the arrangement whereby the name of each church, the hour of its services, and the sermon topics and music are given. The paper is an eight-column sheet. Six columns are paid for by the churches and the paper contributes two. The cost is paid by the Federation, which assesses it pro rata, according to financial strength, to the various churches.

COÖPERATIVE CHURCH CALENDAR

In New Bedford, Mass., twenty churches of eight denominations conduct a coöperative calendar of twenty pages, one edition being distributed in the hotels, containing the joint invitation of the coöperating Churches and the reading matter; the Church edition substituting, on the first page, the organization, and on the last page the announcements, of each parish. Certain pages are devoted to local items; the major portion, to prayers and news of the Christian world. Select advertisements help to cover the cost, including editing. The plan expresses and cultivates a sense of solidarity. The executive secretary of the council, which conducts this among other common enterprises, Rev. John M. Trout, has recently made a study of calendars from many parts of the country. He thinks them a modern development, unknown a century ago, corresponding to high-power publicity in business, a growth within the non-liturgical denominations. They afford an opportunity to expand and extend the message of the Churches, and demonstrate the economy and value of coöperative effort.

EDITORIAL SPACE

Dr. Don A. Tullis, secretary of the Buffalo Council of Churches, has found that he could use his pen to good advantage in writing editorials which have appeared in the Saturday afternoon editions of the *Buffalo Evening News*. I am glad to be able to use several of these as good style possibilities in writing these editorials. For they are not alone printed, but they are read and exercise considerable influence in the religious thinking of that city.

These editorials, or many of them, now appear in a book which is published by the Buffalo Council of Churches and sells for fifty cents per copy. I have

selected the following editorial as a good specimen of the technique of Dr. Tullis:

FRONT DOORS AND BACK YARDS

THE average individual puts the best foot forward. Front doors are kept neat and clean. The knob is polished and the entranceway is made as attractive as possible. Conditions in the back yard are often quite the reverse. Garbage cans are in evidence, papers are scattered about, tools are piled together promiscuously. The surroundings are unattractive and uninviting.

While such a condition is regrettable, it is not of supreme importance. The vitally important fact is that it is indicative of character. Here is a tendency that does not confine itself to front doors and back yards. It expresses itself in realms of human conduct.

Front-door folks spend much of their time keeping up appearances. They must dress as well as their neighbors. Their automobile must cost a little more than the Smiths'. They do not hesitate to excite a little envy. There may be no money in the bank, the furniture may all be mortgaged, fur coats, dress suits, and radios still may belong to the instalment houses from which they were obtained, but appearances must be kept up. Back yards can be hidden with fences. Front doors must be kept attractive.

In society this tendency works overtime. Make-believe and deceit are familiar habitants in these realms. There are bold displays of wealth, real and imaginary. Relationships that are strained to the breaking point are made to appear noble and enduring.

Front-door folks could be forgiven for playing their game this far, but their attitude becomes unbearable when it is carried over into the moral and religious life. Make-believe morals are despicable. He is a sorry hypocrite who presents an attractive moral exterior, but whose inner life is littered up with trash and filth.

Front-door religionists also are to be condemned. Most of us pay more attention to the outward forms of worship than we do to the inner principles of our faith. We are more anxious to appear righteous than we are to be righteous. We are more careful to say, "Lord, Lord," in an orthodox manner than we are to do his will. We are more eager to subscribe to a historical creed than to work out our own salvation with fear and trembling.

Jesus condemned all front-door religionists. "Woe unto you, for you make clean the outside of the cup, but within they are full of extortion and excess. Cleanse first that which is within the cup that the outside may be clean also."

In a Christian merchant's store the goods on the shelf are equal to those in the window. In a Christian man's business

his word is as good as his note. In a Christian man's life what the public sees and hears are genuine expressions of what he is to the very core.

Honest folks make their back yards as attractive as their front doors.

DENOMINATIONAL PUBLICITY

Everything which has been said of coöperative publicity may also be said of denominational publicity. In the larger cities the denominational material, both in pamphlets and newspaper space, is very apt to outweigh the coöperative, for there are denominational programs which must be put across, and these require printers' ink.

If the denomination has a local headquarters, a monthly paper may very well be issued. Sometimes it may be merely a mimeographed sheet, as in the instance of the Bay Cities Baptist Union of San Francisco, Calif. But many times it will develop into a regular printed publication.

In addition to this type of publicity there is always a demand for special campaign material. Cleveland Baptists recently made a successful effort to raise a fund of \$400,000 for extension work. A file of the printed material used in connection with that campaign is as follows:

1. *The Informer*. This is the association publication. A special campaign number was issued. It contains four pages and carries the announcement of the organization and the pastor's exchange for the opening Sunday in the campaign.

2. A four-page announcement. This is printed on rag paper with black type. It was mailed some months before the campaign as a preliminary announcement.

3. *Cleveland—The Great*. A sixteen-page illustrated booklet. This gives full detail about the work.

4. A four-page announcement in three colors giving organization details.

5. A four-page lithographed circular in three colors used as an emotional appeal. This lithographing is unusual in a local campaign and was somewhat experimental. The inside pages carry a map of Cleveland with the location of the mission churches to be aided.

None of these items presented specific appeals, for the canvass was to be made by personal visitors. But all of it was used to break ground and create atmosphere for the personal visitations.

PUBLICITY SPECIALTIES

Most denominations now have publicity departments, which not alone seek news space for the denomination at large and issue news releases, but also plan publicity specialties for the local Churches. The Methodist Episcopal Church, the American Baptist Board of Publication, the Presbyterian Church in the U. S., the Congregational Churches, the Disciple Churches, and possibly others plan to supply Churches with a calendar service. The inside pages are used for denominational copy, while the outside reach the local Church blank for their printing.

The best manual on Church bulletins I have ever seen comes from the Methodist Department of Publicity, 740 Rush Street, Chicago, Ill. The United Lutheran Church specializes in Lenten publicity, and a file of their material is most attractive.

The department of Publicity of the Presbyterian Church in the U. S. A. issues a most valuable monthly paper known as *Presbyterian Publicity*, which is devoted almost exclusively to publicity ideas and methods for local churches.

The various boards of the Churches also appreciate the value of attractive publicity, and the posters, in color, and other items coming from their publicity departments compare favorably with the best commercial products. The wise church should keep constantly in touch with these many denominational agencies to secure the help which is available.

CHAPTER 13

PUBLICITY FOR CHURCH ORGANIZATIONS

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PUBLICITY FOR CHURCH ORGANIZATIONS

WITHIN the circle of the Church there are the Sunday school, the young people's societies, the men's groups, and the women's organization, all with publicity problems of their own. While the general principles of Church publicity laid down in this book apply to these organizations, it must be evident to one familiar with Church practices that the application will be quite different.

A great deal of the organization publicity will be strictly internal publicity. It is the sending of notices and announcements to individual members. Whether it be a class of fifteen or a club of five hundred the best means of securing a 100-per-cent circulation in publicity is the direct mail. But there are times when each organization wishes to appeal to those outside. They may want to put on an appeal for members, or stage a dramatic production, or put on a public service. Then the publicity plans must be considered in a different light.

ORGANIZED FOR PUBLICITY

It must be quite evident that there must be some individual or committee which feels responsible for the proper publicity. The secretary may assume all the obligations of the direct mail appeal, and the president may be willing to assume the duties of the other publicity. Or a special committee or individual may be appointed to study the situation and to have charge of the publicity in general. Quite often in special events such as a membership campaign or a play the committee which has general charge also has the responsibility for the publicity. That is a logical development.

DIRECT MAIL RESOURCES

For the proper direct mail appeal the vital thing is a correct list of names and addresses. Suppose that it is a class of twenty-five people. And that the purpose of the publicity is to tell of a special meeting to be held on Tuesday night. A shiftless secretary may ask the preacher to announce the meeting from the pulpit. Another one with but slightly more forethought gets a notice to the minister in time to have it inserted in the calendar for Sunday. The wise and alert secretary buys twenty-five post cards and writes out the notice and mails it. The result is that every member had adequate notice of the meeting.

If the class is larger than twenty-five, effort may be saved by having some form cards printed which may be filled in at the time they are to be mailed. Here is a good form:

BEREA MEN'S CLASS
CALVARY METHODIST CHURCH
MAYFIELD, KANSAS

A meeting of the class is called for

.....
.....

Please plan to be present.

Secretary.

To my mind the announcement of class meetings in the Church bulletin is never as effective as direct mail in notifying the members. It has its place, however. It keeps the Church informed as to the activities of the class, and this is very effective publicity in keeping the reputation of the class at high ebb.

CLASS PUBLICATION

Many of the larger classes publish their own weekly or monthly publication. This carries all the news of the class and is mailed to members. The editing of such a paper is an important task, and its success depends upon the individual chosen. For some years the Big Brothers Class of the Lakewood Christian Church, Lakewood, Ohio, has issued the weekly paper *The Booster*. The front page usually has a discussion of the lesson as given by the teacher, while the inside pages are filled with interesting personal and news items. Men are children in a sense. They like to see their names in print. Any successful class medium stresses the personal items.

Second-class post office mail is available to class papers with accredited subscription lists. This makes it possible to mail a large quantity at a very small cost. Instructions for securing second-class listing will be found on page 136 of this volume. The paper also can solicit subscriptions and in this way help to defray the expense of publication.

CO-OPERATION WITH THE CHURCH

There are already publicity media established in the average Church which the class should learn to use. There may be a Church calendar each Sunday. Or the Church may have a publication which goes to its members. Some Churches have outdoor bulletin boards. Many have indoor announcement boards. The wise publicity chairman learns to use all these sources of publicity to an advantage.

It may be well to make a distinction right here between the Church calendar and the weekly or monthly publication. The difference to the average group within the Church is in the space available. Space on the Church calendar is very limited. In the larger Churches the most that can be expected is a

date notice of the group's activities. Any items appearing in the calendar must fit in with its general tone. It is prepared as an aid to worship and not purely as a method of publicity.

The Church publication, on the other hand, may offer an opportunity for remarks and personals, comments on the attendance, and the lessons discussed. Many Church papers are glad and anxious to have the various groups make themselves responsible for a definite column or paragraph.

In using either one of these publications the editor of the publication has a right to full coöperation. He has a right to expect the items to be in his hand in plenty of time for printing. Few things about a Church office are as trying as the last-minute calls for space in the calendar or publication when the notice could have been in, just as easily, several days before.

It is far better to write out the item than to tell it or phone it. Names in particular should be written out so that there is no danger of a mistake. Embarrassing errors are not so common when notices are carefully written. It is easy for the editor to change copy if that is necessary and to leave the vital things.

The copy, if it is possible, and it usually is, should be written in type. I say this knowing that every one does not own a typewriter. But most people have access to one. The Church calendar is very apt to be prepared by the pastor of the Church, and it is hardly fair to expect him to be your typist as well as the editor of the publication.

BULLETIN BOARDS

The outdoor bulletin board with its changeable type offers space for very limited appeals. It is possible, however, to get a line now and then giving the name of a special speaker. The board is not so busy between Sundays. It is under first claim for the Sunday services, but events which take place during the week can

usually get a good announcement on this board. In fact, with most Churches the value of this medium of publicity could be more than doubled by the societies and groups within the Church planning to use it for their announcements between Sundays.

The indoor bulletin offers everybody an opportunity for publicity at little expense. The best indoor bulletin board I have seen has a blackboard in the center and cork panels on either side. On the blackboard various items may be written with crayon. Notices and announcements written with pen and ink or with typewriter, printed announcements which are to be posted, and other items of interest can be pinned to the cork. Such a board is not very expensive. It is a good idea for a class to make the Church a present of one. It will do away with the unsightly habit of pinning notices to the plaster or the door casings.

THREE STEPS IN MEN'S CLASS PUBLICITY

Three distinct phases of publicity for men's classes are shown in publicity material of the Busy Men's

BUSY MEN'S BIBLE CLASS FIRST METHODIST CHURCH JACKSON, TENNESSEE Date.....	
Name.....	
Residence.....	
REGULAR MEMBER MARK HERE	☐
ASSOCIATE MEMBER MARK HERE	☐
VISITOR MARK HERE	☐
IF NOT A MEMBER WILL YOU JOIN US TO-DAY?.....	
WE MEET EVERY SUNDAY MORNING AT 9:30, AND YOU ARE WELCOME	

THE RECORD CARD

Bible Class of First Methodist Church, Jackson, Tenn. The first, the record card, is purely internal publicity. Each person attending the regular meeting is asked to sign one. On it he indicates his relationship. He is asked to join if he desires to do so. When the cards are collected the secretary has all the information he needs. He can pass the cards of visitors on to the president, who can call for the men to rise for recognition and those who desire to join can be held for a conference.

The second card is an invitation card which members of the class pass on to those who are not members. It has little effect except that the person who passes it on does it as a personal act. I doubt if this card would bring results if distributed by the thousands. It is the personal contact which counts.

Men's Bible Class

**You are Cordially Invited to Meet with the
Men's Bible Class**

**At The First Methodist Church, South, Corner
Church and Chester Streets**

**At 9:30 O'clock every Sunday Morning
One-Hour Service**

Splendid Music---Bible Lecture

Special Attention Given Visitors

Come, and It Will Do You Good

THE INVITATION CARD

The third display is a window card invitation. This is what we may call a shotgun appeal. It may hit somebody. And it may not. It is used in the hope that some one who was missed in the personal appeal

will read it and find his way to the class. Classes which have large attendance, using the lecture form of presentation, will find this method more effective than smaller classes with a closer fellowship.



WINDOW CARD

The Main Street Men's Class of Independence, Iowa, which is a part of the school of the Presbyterian Church, has sustained a membership and an attendance through direct mail publicity. The minister of the Church, Ralph V. Gilbert, who seems to be the directing spirit of this publicity, is a genius in the use of printer's ink.

A recent feature of its publicity was a plain manila envelope bearing this slogan:

FOR MEN ONLY

Naturally we opened the envelope. Inside this message was found:

HERE'S THE IDEA

You are coming to Church next Sunday, of course. Everybody else is coming too. Now, here's the idea: Why not come an hour earlier and attend the Main Street Class? We're bound to have a lively meeting. The Paris Peace Pact is sure to come up. And it's full of dynamite. Two or three other subjects will be aired, too. Make up your mind, now, to come at 10 A.M. We are not ringing the bell or tooting the horn, but we are going to have another smacking attendance. Are you on?

LET'S GO.

The Men's Community Bible Class of the Memorial Christian Church of Rock Island, Ill., is another one which knows publicity and has a pastor who can write good letters. Here is a sample used to bring up the attendance on an Easter Sunday:

Dear Friend: We want you to make your best effort to be present at our big Easter morning Sunday school class.

It would seem that every man would want to go to some Sunday school on Easter Sunday. Easter is a day so rich in memories.

We have averaged more than seventy men per Sunday, but we have never hit the hundred mark. Why not help this fine class, by your attendance next Sunday, reach this mark? In fact, we feel sure that 200 could be easily reached, if all fellows connected with the class would come and each bring another. One man brought five others last Sunday.

We have a real treat next Sunday morning in the music, Bible lesson on the Resurrection, and the other specials. And remember, get your hand out of your pocket and use it to make the other fellow feel right at home in the class.

We extend you this Easter welcome and wish you the joys of the springtime which is now with us.

Very sincerely,

A. J. HOLLINGSWORTH.

THE PSYCHOLOGY OF THE FREE TICKET

The use of a free ticket in inviting people to attend certain meetings is based upon a very subtle principle of psychology which religious workers ought to know. It attempts to define the meeting as one which limits its attendance and therefore is one which one desires to attend.

Most folks think little of things they can get for nothing. They appreciate things which are not so free.

Dwight L. Moody was a very keen observer of public nature, and he well knew this principle. One of his illustrations had to do with the street vender of herrings. He was selling the usual number as he went along. A stranger came to him and asked him to shout, "Herrings, Free," offering to pay for all he could give away. But, though he took his walk through sections where people were hungry, they merely laughed at him. It was contrary to human nature to expect that they could get food without paying well for it.

The ticket uses some of this same psychology. Urging people to come because a meeting is free makes them feel that it is not going to be worth while. Give them a ticket which will admit them to a chosen circle, and they want to attend. The meeting is not free. It is something that it is difficult to get into. So each one feels that he must go if he can.

Here is a sample ticket which shows the appeal of this kind of publicity. The ticket prepared by the Men's Bible Classes of Lakewood, Ohio, stressed the necessity of securing a ticket for admission. No charge was made. But it creates the feeling that it is very

ADMIT ONE
Billy Sunday Meeting
 AT
LAKEWOOD M. E. CHURCH
 15700 Detroit Avenue
MONDAY, FEBRUARY 11, 8 O'CLOCK
 Under auspices of Men's Bible Classes of Lakewood
ADMISSION BY TICKET ONLY
 Seats reserved only until 7:45 p.m.

essential to make an effort to be present. The result is that there was a demand for tickets.

The ticket system of publicity can be overworked so that it is not useful. It is well to hold it in abeyance for special occasions when it will be most productive in interest and attendance.

LIMITED NUMBER APPEAL

A publicity appeal which seems to be very effective, especially with men, is the one which would make the class or event seem to be a closed issue and limited to a definite number of men. The men's class of the Methodist Church, Fayette, Iowa, sent out invitations making it plain that the class was to be limited to one hundred men and asking for the return of the card if the invited could not accept the ticket. Such an appeal is always good.

Carried to the larger gatherings, it is expressed in the "admission-by-ticket-only" plan.

AMATEUR POSTER-MAKING

Organizations have an interesting field for work in handmade posters announcing various events or classes. Perhaps more interesting ones can be made by the women groups than by the men. But a good handmade poster will carry an appeal wherever it may be placed.

A very interesting book on poster-making is "Poster-Making for the Amateur," by Anne Woodrow Van Devanter, published by the National Publishing Company, Philadelphia. With the paint pot, scissors, and colored paper, supplemented with ideas from the magazines which are in abundance in most homes, attractive posters can be made which will serve many purposes. The two posters shown here, together with the descriptions of making them, are taken from that book and are used with the permission of the publishers.



USE OF OTHER MATERIALS IN POSTER-MAKING

Many striking and beautiful posters can be made by using crape paper, pieces of cloth, gold and silver paper, linings from holiday envelopes, articles fastened to the poster such as dolls, heathen weapons, etc., as these add great variety to posters. In the poster "Join the Hikers" the heads could be cut from backs of magazines, and on these could be arranged crape paper or cloth caps and scarfs in bright, harmonious colors. These should be pasted on a dark background. The letters or the small edge inside the border should be matched with one of the colors, preferably the color used on the center figure.

In the poster "Just From Japan" a combination of ink, paper, crape paper, and silk can be made. On a black background, place light blue paper for the sky and light green paper for the foreground. The lettering, limbs of trees, shoes, and black parts of the parasols are colored paper; the kimonos and sashes are made of crape paper or silk. For cherry blossoms, chop pink crape paper fine; put some paste on the poster where the blossoms are to be, and cover the paste with the chopped crape paper.

SELLING YOUR ORGANIZATION TO THE PUBLIC

There still remains this point to be discussed. Many organizations feel that the general public ought to know what their group stands for. So the effort is made to get news space to tell the story. The Chris-

tian Endeavor Society is making very strenuous efforts, just at this time, to get every society co-operating in a great publicity campaign. The scoring chart for 1929 will be interesting to many, as it suggests methods for securing results.

1. Organize a Publicity Department. Credit of ten points when Union Department is organized.

2. Conduct at least one class in church publicity. Credit of five points if class is conducted. One additional point for each member attending four or more sessions, or reading one book on religious publicity.

3. Secure newspaper publicity—50 inches in papers with average daily circulation of 50,000; 75 inches in papers with average daily circulation of less than 50,000, and 25 inches in weekly newspapers, regardless of circulation. (Papers must be daily or weekly newspapers of general circulation, printed in English.) Ten points to be given when these quotas are obtained.

4. Issue Bulletins. Five points credited when Union Publicity Department has promoted Christian Endeavor programs and events through at least six letters or issues of Union Publications sent to its principal officers and leaders of societies. One additional point for each *Society issuing similar bulletin material regularly to their membership.*

5. Display Posters. Five points credited when poster contest is conducted. *One point additional for each society participating.*

6. Inform Church Members. Every society and union informing Church members of its plans and progress, using bulletins, pulpit announcements, flying squadrons, religious magazines, Church news pages in newspapers. Five points credited when this form of promotion is used by the union. *One point additional for each society making frequent use of this plan.*

7. Keep Record. System of compiling publicity work to be devised, this including clippings, copies of circular letters and samples of best posters, etc. Ten points credited when complete report is made to the State Union.

8. Exchange Information. Societies reporting promptly to Union Publicity Department news events, ideas, and accomplishments; unions engaged in making public news items and assisting societies to achieve publicity results. Five points credited when this is established as a union policy, *with one point additional for each society participating regularly.*

9. Perform Community Service. Every society should make a definite effort to assist its church in its publicity. Every union should assist the publicity work of welfare, charitable, or inter-church groups. Five points credited when evidence of union service is presented. *One point additional for each society participating.*

10. Publicity Exhibit. Ten points credited when union conducts publicity exhibit, displaying publicity ideas and work accomplished, at Union Meeting and State Convention,

Bert H. Davis in "Publicity Plans for Christian Endeavor" gives the following analysis of the media for publicity. These also will be helpful to every other organization interested in using every available method.

MEDIUMS

To reach the general public:

- Newspapers (news columns and advertisements).
- Posters and illustrated advertisements.
- Banners and signs, including electric signs.
- Cards in street-cars and store windows.
- Dodgers and novelties, including pencils, pencil clips, blotters, calendars, paperweights, etc.

To reach the membership of the Churches:

- (All the mediums mentioned above.)
- Religious magazines and Church bulletins.
- Mimeographed or printed bulletins issued to Church leaders, pastors, and young people's workers.
- Visitors' tickets distributed in the Churches, admitting the bearer and friend to a Christian Endeavor mass meeting.
- Poster in the church and Sunday-school buildings.
- Short, vigorous, informing talks by a flying squadron, visiting many churches on a given Sunday.

To reach the Christian Endeavor membership:

- (All the mediums mentioned above.)
- Bulletins from county or local unions to officers of individual societies, who will present the messages to their fellow members.
- Biweekly or monthly bulletins or letters issued by the society of officers to acquaint members with church, society, and union events.
- Telephone campaigns, each leader phoning to a definite list of members.
- Announcements in Sunday school classes.
- Talks by a flying squadron representing the union and visiting each society within the territory with a definite purpose to promote.

CHAPTER 14
FINANCIAL PUBLICITY FOR THE LOCAL
CHURCH

CHAPTER 14

FINANCIAL PUBLICITY FOR THE LOCAL CHURCH

THERE is a difference between "begging for money" and presenting the needs of the Church. Methods of printed publicity have made possible the latter. It is this means which has enabled Churches to present to their members the actual needs and program of the Church and ask for substantial support in a calm, deliberative, and effective way. And the nearer we come to presenting the needs in this manner the more we are going to receive the coöperation.

The best slogan for Church officials seeking money for necessary expenses and benevolences is "Make the Facts Known." That is just what publicity does. That is why it is so essential in this part of Church work. Using this slogan as the basis of a chapter, we will now see just how publicity does secure the co-operation of the Church.

MAKE THE FACTS KNOWN BY TELLING OF THE CHURCH PROGRAM

No Church does its best financially which never thinks of finance publicity until the month of the every-member canvass. The congregation must be informed the year around as to the activities of the Church and where the money goes. Its members should know, about as the members of a family know, where the money goes. Members of the family as a rule know what the wage earner's income is. And they know what food costs, what heat costs, what clothing costs, and how much is put aside in insurance and other savings. The more nearly the Church can approximate this knowledge the better off it is.

There are still Churches which do not play fair with

the members in this respect. I frequently find Churches where they do not know the salary the minister receives or what the music costs. This is entirely wrong in any democratic organization. There are individual situations where such attitudes seem to be justified. But even where it is tolerated I do not know of anyone recommending it to other Churches or ministers.

The usual explanation is that the people would not approve the salary paid the minister, or that there are special features needed for the welfare of the Church which the people would not understand. And here and there are Church officials who insist that the expenditures are none of the people's business; but I think that it must be evident to the average person that this cannot be the ultimate policy of any Church.

Much of the publicity used to make facts known will not appear as financial publicity at all. It will tell what work is being done in the Sunday school, the progress of religious education, the work of summer camps and various organizations. It will seek to sell the idea to the congregation that the Church is doing a most worth-while work. Then when the time of canvass comes the foundations have been laid.

The Church can use its regular publications, the calendar or periodical, a yearbook if one is published, or it may arrange for special announcements from time to time which emphasize the spiritual and social activities of the Church. I do not feel that it is necessary to even mention money in these write-ups. The mind of the individual will make its own adjustment to the financial appeal which may follow. Keep selling the Church as a social and spiritual institution. Give nine-tenths of the energy to selling the institution. One-tenth is enough to give to direct financial appeal.

MAKE THE FACTS KNOWN IN THE SPECIAL FINANCIAL APPEAL

The best financial appeal material continues the idea just mentioned of presenting all of the facts in the case, both spiritual and material. A frenzied appeal for loyalty from folks who do not have the background for loyalty is not good publicity. A study of some of the best pieces of financial publicity shows that they go to great length to make things clear.

One of the simplest and best pieces of Every-Member Canvass publicity I have seen comes from Calvary Church (Protestant Episcopal), Pittsburgh, Pa. It is strong in combining the spiritual appeal with the material one. It is printed on one sheet of paper 15x18 inches which folds to a size $3\frac{3}{4}$ x9 inches. On one side of the sheet is a line cut showing the church buildings. This is called "The Ground Plan of the Spiritual Fabric of Calvary Church." On either side of the floor plans there is a list of the organizations of the society. On the left hand we find these organizations itemized: The Choirs; Church School; Parish Organizations (Chancel Society, Messengers, Women's Exchange, Sisterhood, St. Anne's Guild, Calvary Service, Guild, Calvary Club, Kappa Delta Club, Mothers' Meetings, Calvary Beneficial Society, Calvary Band, Girls' Gymnasium Class, Boy Scouts, Girl Scouts, Church Periodical Club, United Thank Offering); Social Service; the Parish Family; Finance; Gifts and Memorials. On the right-hand side we have information regarding the Vestry; the Auxiliary Vestry; the Ushers; Number of Services per Year; Official Acts of the Pastors; List of Special Preachers. All together there is a concise presentation of the spiritual activities of the Church.

One-half of the second side of the sheet gives the "Estimated Expenditures and Receipts for the Year 1929." The expenditures are carefully divided so

that one may see just what is spent for each item of work. The balance of this sheet has four columns of equal size. One column or page gives the committee for the Every-Member Canvass, the second the staff of the Church, the third contains an editorial on the spiritual Church, and the fourth presents one of the best things I have seen in any financial appeal. I am reproducing it here:

WHAT DOES THE PLEDGE SAY?

First, it says: "I am interested very deeply in Calvary Church. I believe in the services, the influence, and the work of Calvary, and I want to help them carry on."

Second, it says: "I want to take part in the larger work of the Church in the Diocese of Pittsburgh, under our wise and energetic Bishop. I want to have a hand in building up, in this growing population, centers of worship and religious and moral influences, which the Bishop feels are needed to care for the Church's people in our surrounding towns."

Third, it says: "The Church is larger than any local fellowship, and greater than my diocese. The Church is teaching the message of Christ by means of hospitals, schools, and churches in sections of our country and in many parts of the world. I may never see this distant work, but I realize that the world is growing more compact, and that what is done in China affects the life of my own country. So I want to help the Church to carry the gospel of Christ the world round. I believe that he has made of one blood all nations."

MAKE FACTS KNOWN ABOUT THE AVERAGE INDIVIDUAL

Any plan of getting to the actual facts of the giving power of the members and their response makes good publicity. Here are some suggestions from Every-Member Canvass Publicity of Central Baptist Church, Hartford, Conn.:

LOCAL EXPENSE GIVERS TABULATED

Weekly		Monthly		Quarterly		Yearly	
No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
3—	\$0.02	1—	\$0.15	1—	\$1.25	2—	\$1.00
5—	.03	3—	.25	1—	1.50	1—	1.25
121—	.05	2—	.30	1—	3.00	1—	2.00
5—	.07	1—	.40	1—	5.00	1—	3.00
5—	.08	7—	.50	1—	10.00	3—	4.00

Weekly		Monthly		Quarterly		Yearly	
No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
188—	\$0.10	1—	\$0.65	2—	\$ 12.00	11—	\$ 5.00
28—	.12	4—	.75	2—	18.75	3—	5.20
28—	.13	25—	1.00	1—	700.00	2—	6.00
59—	.15	1—	1.25	1—	750.00	1—	8.00
2—	.17	3—	1.50	1—	800.00	4—	10.00
2—	.18	1—	1.75			1—	12.00
31—	.20	5—	2.00			1—	12.50
229—	.25	1—	2.50			2—	13.00
21—	.30	4—	3.00			1—	15.00
1—	.32	1—	5.00			2—	20.00
12—	.35	1—	6.00			4—	25.00
4—	.37					5—	50.00
4—	.38					1—	65.00
7—	.40					1—	80.00
108—	.50					3—	100.00
2—	.62					1—	300.00
2—	.63						
21—	.75						
1—	.95						
40—	1.00						
3—	1.25						
5—	1.50						
4—	1.75						
7—	2.00						
1—	2.12						
1—	2.13						
2—	2.25						
2—	2.50						
1—	5.00						
Totals							
955		61		12		51	

53% LOYAL (Average for 1928)

Our resident membership numbers 1,797. Using this figure as a basis, we have the following rather startling percentages.

60% Only—

Pay their debts to the Church in the form of Contributions to the support of the Local Expense.

52% Only—

Make Pledges to the Missionary Objects represented by the Church (Missions).

49% Only—

Obligate themselves to pay the Building Notes yet held by the Bank.

If the work of our Church is to go forward, more people must give, and people must give more.

We must increase the number of givers as well as the amounts given.

Another very effective table is one of comparison with neighboring churches. Dr. A. W. Beaven gives this table in his volume "Putting the Church on a Full-Time Basis":

ARE WE GIVING TOO MUCH TO OUR CURRENT
EXPENSES? LISTEN

Lake Avenue Baptist Church, Rochester, gives about \$14 per capita.

———Presbyterian Church, Rochester, about \$15 per capita.

———Presbyterian Church, Rochester, about \$17 per capita.

———Park Baptist Church, Chicago, Ill., about \$18.75 per capita.

———Presbyterian Church, Rochester, about \$27 per capita.

Perhaps in the original the actual names of the Churches were given. They should be for the best effect.

MAKE THESE FACTS KNOWN TO BOTH CANVASSERS
AND GIVERS

Items such as we have been discussing here should be thoroughly digested by all canvassers. They must reach the Church constituency through the mail or other sources. The mail is the most effective way. Any letters which are sent ought either to include items such as these or have circulars as inclosures which are easy to read.

It is possible to so thoroughly sell the Church through a series of letters that the personal canvass can be dispensed with. I am including such a series of letters later in this chapter. But where the canvass is personally conducted it is also very necessary that every member be reached with a letter giving full information about the budget, the plans for the canvass, the date, and other information.

The Church should make it as easy as possible for the member to give. Printed copy, the pledge card,

and other features should be planned to that end. If it is inconvenient for the member to be at home, make it clear to him that he can send his pledge card in to the morning service the day of the canvass. The object of the canvass is not merely to make calls; it is to secure pledges. If the contributor prefers to bring his pledge to the morning service, that ought to be encouraged. This letter, used by the Pilgrim Congregational Church, Cleveland, Ohio, features this plan:

THE 1929 SERVICE CHEST

PILGRIM CHURCH
Cleveland, Ohio

Dear Pilgrim Members and Friends: This booklet has been prepared to tell you of the work for the coming year. Will you read it carefully and then give it a place on your library table where members of your family and friends may also look it over?

The following suggestions will help you in making your pledge and will help us to finish the canvass in the time designated.

1. If you wish to bring in or mail your pledge card instead of having a visitor call for it, inclose it in the envelope and deposit it on the collection plate or send it in by mail.

2. Sunday, December 2, will be VISITATION DAY, and on that day the visitors will meet at church in the morning for the Consecration Service and Communion. Dinner will be served at noon, and the assignments of calls will be made afterwards.

3. Our people are scattered from Avon to Euclid Village, and it is a tremendous job to make calls over such wide territory. Will you assist us by sending in your card, especially if you will not be at home on Sunday, December 2?

3. All payments start on pledges on January 1. Statements are issued quarterly to keep our books accurate. Weekly envelopes will be sent to those desiring them. Back pledges are outlawed after one year. You make your pledge in good faith, and if in the course of the year you find you are unable to meet it you may ask to be excused payment without giving any reason.

4. Those who through circumstances have been excused from pledging in the past should sign the pledge card and write "Please excuse" where the amount should go, and return the card that we may send them the Pilgrim Messenger.

Come to church on Sunday morning, November 25. Bring your pledge card with you. Mr. Stark will preach on "The Great Inheritance."

Cordially yours,

COMMITTEE.

MAKING ALL THE FACTS KNOWN BY MAIL

A canvass can successfully be made by mail. I presented this proposition in "Church Finance" and as a result have had the opportunity of examining many letters which have helped put such a plan across. The series I am presenting here was used by the Central Christian Church of Warren, Ohio, by Rev. Charles B. Tupper. Through these letters Mr. Tupper succeeded in securing more pledges than the personal canvassers had in previous years. The emphasis is pretty well divided. Letters 1 and 2 are appeals for Church loyalty; letter 3 gives the Church budget; letter 4 discusses the demands of Christian stewardship; letter 5 explains how and when to make the pledge; letter 6 is a follow-up letter to bring in the late comers to get their names on the Honor Roll which will be established.

CENTRAL CHRISTIAN CHURCH

Warren, Ohio

October 17, 1928.

Dear Central Friends: How long does a honeymoon last? Well, I suppose it depends on the people! The love and comradeship should continue indefinitely. But by the end of the first year the lovers are fairly well acquainted, at least, and ready to buckle down to the steady pull of life together.

It has been a few weeks more than a year since you asked me to come to Central Christian Church as its pastor and as your fellow worker. And this first year has had in it all the delights—and discoveries—of a happy honeymoon. The affection which I have for you has grown as the first impressions of your worth have developed into proved conviction. Here's hoping you feel the same way about me!

Anyway we know each other pretty well after this first year together, and I am sure that we are ready now to launch into this year's work with the confidence born of the successes of the past year and with the fine new enthusiasm which gets things done.

There are some important things which I want to talk over with you, and so I have decided to let Uncle Sam catch you for me during the week when you have time to read the messages carefully and thoughtfully. Let's

play that the honeymoon is over and look forward to some solid work.

It will help greatly to have you in the services Sunday.
Your friend,

CHARLES B. TUPPER.

CENTRAL CHRISTIAN CHURCH

FORTY HIGH STREET

Warren, Ohio

October 25, 1928.

"Central Lovers, large and small,
Babies, young folks, Dad, and all,
Let me have a word with you:
Read this letter right straight through."

No, that is not original with me, but "them's my sentiments." And more than that, I am banking on your interest in Central Christian to follow this through.

I am not as old as Methuselah—not quite. However, I have lived long enough to know that one of the most effective ways to grow in the Christian life is to give freely, even hilariously, to the work of the Church. There is a kind of miracle by which one's life is transformed and enriched when it is given away unselfishly. To be sure, the Church profits by your gifts, but you profit more.

A friend of General Booth asked that dynamic Christian, "To what do you attribute your success in life?" The answer was, "To letting God use what little ability I had." Now, money is the equivalent of flesh and blood and brains, and the gifts which you make represent you definitely and concretely in the work of the Church. (I must say that some of us are not very well represented!) And I am frank to say that my major concern with the finances of the Church is as a means of spiritual enrichment for you.

While the work of the Church has made splendid progress during the year, I would be false to myself, false to my trust as your pastor, and false to you, if I did not say that Central Church has great unused resources of money and men, and I am asking the privilege of sending these letters to you in order that I may tell you what is on my heart.

Your friend,

CHARLES B. TUPPER.

P. S.—Check off November 18 on your calendar.

Another P. S.—Sure it helps to have a big crowd at Bible School and Church! Why not bring some one with you this week?

CENTRAL CHRISTIAN CHURCH

FORTY HIGH STREET

Warren, Ohio

November 1, 1928.

Dear Central Folks: Here I am again!

Do you ever read Edgar Guest's poems? How do you like this one?

"I've talked with men, and I think I know
 What's under the toughened skin.
 I have seen their eyes grow bright and glow
 With the fire that burns within.
 And back of the gold and back of the fame
 And back of the selfish strife
 In most men's breasts you'll find the flame
 Of the nobler things of life."

I think Eddie is right. When any one gets "under the skin" he finds that most of us really want to do the square thing if we know what it is. Well, here are some very definite facts which have come to me from your committees, who are giving time and thought to the matter. Study them—prayerfully.

Central Church has a definite program of activity which involves the expenditure of certain funds. Here they are:

FOR OURSELVES

Salaries—Pastor, Secretary, Janitor.	\$6,540
Music—Including salaries.	1,850
Heat, Light, Water.	900
Printing, Postage, Stationery.	660
Taxes, Insurance, Interest.	500
Repairs—Church and Parsonage.	800
Miscellaneous.	400
Total.	\$11,650

FOR OTHERS

Benevolence, Missionaries, Education. . .	\$ 3,885
Grand Total.	\$15,535

This constitutes the minimum requirement if our Church is to do a worthy work this year. November 18 will show whether we really mean business—whether the honey-moon is over!

Your friend,

CHARLES B. TUPPER.

NOVEMBER 18! CENTRAL'S "DAY OF TRIUMPH"
 OR "?"

CENTRAL CHRISTIAN CHURCH

FORTY HIGH STREET

Warren, Ohio

November 8, 1928.

Dear Pals: That sounds a bit familiar, doesn't it? especially to you folks who don't come to church often enough to know that the preacher is a human sort of fellow. But you see the things I want to say in this letter cannot be said so well to strangers, and I want us to be "pals" in order that we may lay the cards on the table—if you know what that means.

Last time I talked about the budget of this Church. Now I want to talk about ourselves. I hope the question has arisen in your mind as to what share of responsibility belongs to you. When the last word is said, that problem must be wrestled through by you and your conscience. Central Church levies no assessments. There are no stated dues. Whatever each one gives he gives voluntarily.

Here are some suggestions which may help you to reach a decision. Gifts to the Church should be in proportion to one's income—the larger the income the greater the proportion. Personally, I can see no justice in a poor widow being expected to tithe her income and an independently rich man giving the same percentage. In reality, of course, our gifts are in proportion to our interest and our love. I am trying to say that the Church should be given a place in the planning of expenditures in harmony with our income and in harmony with our other expenditures. I'm afraid that some of us wouldn't have the "intestinal fortitude" to look ourselves in the face after actually figuring out the percentage of income which goes to the Church. DARE we do it? This is a plea for personal integrity in our relations with God.

Maybe I'm like the fellow who maintained an ominous silence after his proposal was accepted by the maiden of fifty-three summers who had waited thirty-three of them for the glad question. If you don't know the rest of that story, ask Dick Marshall.

Your friend,

CHARLES B. TUPPER.

P. S.—Can you stay with me one more week?

Special Armistice Day service Sunday at 10:35. Patriotic slides at 7.

COME! COME! BRING A FRIEND.

CENTRAL CHRISTIAN CHURCH

FORTY HIGH STREET

Warren, Ohio

November 15, 1928.

My Dear Friend: During the past five weeks I have spent about twelve hours (at the rate of five a minute) just

signing these letters which have gone into our homes. I have signed the entire number personally because I thought it might help you to know how tremendously in earnest I am about this matter of our Church's finances. And I must confess that there are mingled feelings of anxiety and expectation as this last letter is written. You have measured up to my expectations during the year in many things. Will you do so in THIS? Well, I shall believe that you will until there is evidence to the contrary.

This year, instead of having some one call at your home to get your pledge for the Church, you are asked to bring the signed card to the church. And, you are asked to do it this coming Sunday, November 18. The total budget for running expenses and for missions is \$15,535, as you were told two weeks ago. To subscribe the ENTIRE budget it is necessary that many increase their present pledges—some should be greatly increased—and that many others who have no pledges now should make them. In no recent year has the entire amount of the budget been subscribed, and, in my estimation, we are at a critical place in the Church work. We can meet the situation if every one responds to the limit of his ability. Central Church always pays her bills, of course—some time, somehow. I am asking with all the earnestness I can command that we subscribe the ENTIRE amount NOW so that we may do away with these special appeals throughout the year. There is no single thing which would give me so much joy and which would enable us to start the new year with such enthusiasm as to care for the financial part of our work COMPLETELY, NOW.

Here is the plan: 1. Sign the inclosed card and indicate the amounts which you wish to give to current expenses and to missions. 2. BRING the card to church Sunday, November 18. 3. If you cannot be present, mail the signed card to the office at the earliest possible moment. Date the card January 1, 1929. That's all there is to it. Let us do this NOW, ALL TOGETHER, and then we shall be ready to go on to the other important work of evangelism and religious education.

Sunday, November 18, CAN be Central's "DAY OF TRIUMPH." It depends on EACH OF YOU!

Yours expectantly,

CHARLES B. TUPPER.

P. S.—An HONOR LIST will be posted in the foyer, on December 2, of all who have subscribed to the 1929 budget. Will your name be there?

CENTRAL CHRISTIAN CHURCH

FORTY HIGH STREET

Warren, Ohio

November 27, 1928.

My Dear Friends: You will be happy to know that the response to my letters concerning the pledges for the new year has been very good. In fact, we are actually within reach of our goal, and we can make it if every one who can possibly do so will send in a pledge. Whether the amount which you can give is large or small, we want you to let us know what it is now.

You will be interested to know too that the splendid results are due to the fact that there are a number of new pledges and that many others have increased their amounts.

Now, this is what I most earnestly request. Please sign the inclosed card, filling in the amount which you can give during the year. Put it in the inclosed envelope and mail it TO-DAY—shall I say “pretty please” like we used to when we were kids?

Because of all the work in getting this task finished we are not posting the HONOR LIST in the foyer of the Church until December 9, and I want YOUR name to be there.

May we have your response with as generous a pledge as you can make in order that it may not be necessary for some one to call at your house for it? If it is impossible for you to make a pledge this year, will you not please send me a little letter anyway?

Earnestly yours,

CHARLES B. TUPPER.

CHAPTER 15
CONVENTION PUBLICITY

CHAPTER 15

CONVENTION PUBLICITY

MOST religious conventions court honest publicity. Of course it is natural that those who attend the meetings like to have the compliment of liberal space paid to their deliberations. But the desire is not alone selfish. It is well that a city should be informed of religious progress. A Church convention which can challenge the attention of the local public is a good spiritual tonic. The committeeman who fights for space for his convention is aiding the Church as a whole.

And yet it is always irritating to hear comments, sometimes on the quiet and sometimes made publicly, that the convention has not had the mention it deserved. More than once such a discussion made in the closing hours of the convention has been a cause of embarrassment. Many religious leaders are very much self-centered. Feeling that their cause is the greatest on earth, they expect the papers to cover their meetings thoroughly. Many times the failure of proper coverage is the responsibility of the committee itself and not of the newspapers.

We may as well face the fact that newspapers of to-day do not consider religious meetings of as much importance as the papers of a generation ago did. Most cities are well organized to bring conventions to the city. These conventions bring a lot of money to the hotels. The Chamber of Commerce is interested in seeing that they receive good treatment. Trained executives plan months in advance and work with the advance and publicity agents for proper facilities and proper publicity. Church meetings which have none of this organization help can hardly expect to compete in space with the other gatherings. Yet I think that

most publicists and newspaper men will agree with me that if the effort is made intelligently and consistently the average convention can receive much more recognition in the press of the city.

In reality the convention publicity can be divided into two big classes. First, there is the promotion publicity which must come from the headquarters of the organization. This seeks to sell the meeting to the members of the specific group and the denomination. Secondly, there is the local publicity to sell the gathering to the local town or city and to secure newspaper space for the meeting.

HEADQUARTERS PUBLICITY

As soon as the committee on the convention is named the publicity chairman or committee must be selected. It is very possible that there is a permanent publicity organization such as is maintained by the various denominations, the Christian Endeavor Society, the Anti-Saloon League, and other groups. The promotional publicity is then naturally a part of the services of this bureau. The bureau has learned through experience. Each year will see an improvement in its promotional methods. It finds by the try-and-learn method just what kinds of publicity will appeal to its own group.

Where there is no such organization for publicity it will be a task of the special committee on publicity to work with the general committee in preparing all kinds of material for promoting enrollment, interest in the group, or denominational periodicals. This work will have to be done in close relation with the general committee. Indeed the general committee should O. K. every item before it is released. The committee will receive from the program committee information regarding speakers and programs as soon as it is available and make a decision as to date of releases.

It is difficult to give definite tasks, as the conven-

tions of religious groups differ so much in detail organization, but this list will help to give the tasks which the central committee on publicity ought to cover:

Letters and pamphlets for encouraging enrollment.

List of religious papers which will accept news items regarding the convention.

Secure advance copies of all prominent addresses.

Make a file of photographs of all speakers.

Prepare a file of publicity items about each speaker and official.

Prepare a list of daily and secular papers which should use releases.

Arrange for exhibit if one is to be held.

Prepare releases for denominational press.

Prepare releases for daily papers.

Preparation of posters.

The approach of the committee to the press is somewhat different from that discussed in the relation with the press and the local church. The publicity from headquarters is by a series of releases, all given to the entire list of papers of the same type, at the same time. Sometimes these releases are printed for distribution. Other publicity men prefer to send them out on mimeographed sheets.

In this matter it will be of interest to read this paragraph from "Principles of Publicity" by Quiett and Casey:*

While the clip sheet presents a neater appearance than the mimeographed story, it is likely to have the psychological effect on the editor of making him think that the material has already appeared in print and is not live copy. The mimeographed story is far more rapid and flexible in its preparation than the printed news sheet and usually less expensive. Publicity bureaus have almost uniformly adopted the mimeographed news story in preference to the clip sheet. Too many editors regard the clip sheet as merely a propaganda effort and do not give it the consideration a mimeographed story receives.

The mimeographed story should bear in the upper left-hand corner, or at the top, the name of the person or the agency sending it out. The exact source should

be given. Nothing is gained in the long run by trying to disguise the article. The editor can instinctively tell propaganda copy from a pure news item. He wants to help a worth-while news item along. Mutual confidence helps to this end.

If the story is for immediate release, it should bear the imprint, "For Immediate Release." If it goes to papers in different sections, it is better that it have a date release that the publication may appear simultaneously.

A headline is not necessary, but if you have a catchy one it doesn't hurt to use it. A line or two giving the purpose of the article is good. Something like this usually helps the editor to understand what the item is trying to do:

*Re: Christian Endeavor Convention, Public Auditorium,
July 1-6.*

Releases should be sent out under two-cent postage. As a rule they should be addressed to the news editor. If they are for a local paper, however, the city editor is the proper official.

It is a good practice to plan the releases in advance and to have the dates charted on the desk. This does not mean that the program will be inflexible when desirable changes can be made. But it does make possible a well-rounded publicity campaign, which can be a matter of conference with the executive committee and the program committee of the convention.

The religious papers furnish a medium for conventions which ought not to be ignored. And especially in this new age with the fraternal relations so friendly among the various denominations there is no reason why the papers of one group only should be given consideration. A list including most of those in the field should be listed. Many lines of publicity can be secured in this way.

There is one more task the central committee on publicity must attend to in conjunction with the executive committee. It must formulate the policy regarding publicity. Are the sessions to be open to the press or not? Just what items are available for the press? Will a press room be established with a stenographer, telephones, typewriters, etc.? This is a matter of convention policy which ought to be decided before the meeting convenes.

LOCAL PUBLICIST

Second in importance only to this central committee on publicity is the local publicist. He also has a real task. His job is to sell the local city the convention. He must work with the local committee to secure housing accommodations, create a general interest, and get newspaper space.

Many large conventions turn the contract for publicity over to a professional agency. This agency, in turn, will establish a local contact for the local publicity. Churches cannot do this as a rule. So the practical method is to have a local committee on publicity which will work with the one at headquarters. Coöperation is vitally necessary for the best results.

Among the tasks of this local committee we might list:

- Releases for local Church calendars.
- Circulars for distribution through local Churches.
- Promotion of local enrollment.
- Securing space in local newspapers.

And of these several tasks the newspaper publicity looms as the biggest job of all. The committee or individual, and I favor the individual, will begin months before the convention to plan his releases. I happen to have before me a list which I used in Cleveland in connection with the International Convention of Christian Endeavor in 1927.

The publicity representative was engaged four months before the convention. The releases through the period were as follows:

Biggest convention of the year. Fifteen thousand young people to be guests of Cleveland.

Francis E. Clark Memorial. One man who lived to see his dream a fact.

Prominent local people plan Convention.

Sunrise Christian Endeavor Union gets ready to play the part of host.

President Coolidge invited to visit Cleveland July 4.

Fred W. Ramsey sets up machinery for a great youth convention.

Mabel Walker Willebrandt to speak to youth.

The Christian Youth Movement.

One thousand youths selected from high schools of the country will observe at convention.

Five thousand Cleveland homes to be opened to youths.

Religious heritage of the Western Reserve.

Twenty thousand youth will parade down Euclid Avenue on July 4.

Chinese girl who teaches French in a Mormon college on the way to Cleveland.

First arrival hitch-hike across the country.

H. Augustine Smith plans a huge pageant for convention.

Mrs. Clark unable to be present to receive gift.

Programs ready for the press.

Group photographs ready for distribution.

The local publicity representative will depend upon the headquarters for items of publicity regarding program and for photographs of the speakers. If the headquarters committee fails, he will collect them himself, for his work depends upon that item. To the collection of photographs from headquarters he will add photographs of all local people who are active in the promotion. This may be his first task. Even though he is not sure that he can use all of them, he ought to build a complete file for art purposes.

Perhaps this next task is to visit the newspaper offices to announce in person the coming convention and to tell of his connection with it. This is important. It cannot be done from headquarters. Local contacts are necessary for successful local publicity. Mimeographed releases from headquarters cannot be a

substitute for this work. Not alone should the first visit be made, but other visits are also necessary. The publicity man is not merely to write copy. His biggest job is to get space, and there must be a personal contact to do that.

He must also work differently from the headquarters committee regarding releases. Mimeographed stories will not do. Each of the papers will expect an individual story. He must have it for them. There will be valuable news items which he will give to one or more exclusively. This is not as difficult as it may seem at first. Some of the finest friends I have in the newspaper business were won by exclusive stories passed to them.

THE CONVENTION

To the local committee belongs the task of making local arrangements for covering the conventions. Before it convenes the publicity representative should know just which papers are going to send reporters to the meeting. If the papers are not planning to cover the meetings, he may volunteer his services. If they have planned to cover the convention, he will simply assure them of all coöperation, helping them to understand the various subjects and speakers.

The control of the press room belongs with the headquarters committee. There is a growing practice, as it is the most desirable one, of having copies of all addresses made in advance. These are placed in the hands of the reporters before the meeting. It makes it possible to get more accurate reports and to catch early editions of the papers. From the meetings the reporters will catch atmosphere, judge the result of the speeches on the listeners, and pick up other interesting items.

Most religious conventions are held in a local church or group of churches. In such an instance it is desirable to have a room set aside to which the reporters

can go for assistance. A member of the committee should be there to help in getting names and places straightened and to pass out news items which may have escaped the eyes of the reporters.

If the convention is of any size, it is my conviction that the publicity work should be in the hands of a professional. There are many instances where ministers or others have both the ability and time to take care of this work. But it requires considerable adaptability and skill, and few amateurs can give sufficient time to it. The investment of two or three hundred dollars in a good publicity man will put a religious convention in the limelight.

But there are hundreds of conventions, smaller in scope, when the employment of a publicist is impossible and silly. In some of these instances the suggestions made here may not apply. But in writing these pages I have had in mind just such conventions and have tried to make very definite the steps necessary to publicity. Even the county Sunday school convention will be a more interesting Sunday school convention if these methods are adapted to the situation and used.

Even in those communities which have but the village weekly the publicity program remains true to form. There will be fewer releases. But the work should be started weeks before the meeting, and every issue should carry the story. It is easier to get space in these weeklies. It is not as easy to have pictures used, as village papers have no resources for the making of half-tones. It is possible to get the pictures in if the local committee will supply the half-tones. This should be done. Ten, fifteen, or twenty dollars invested in half-tones will mean a lot of publicity in a little town.

The publicity representative for a small-town convention will work in the same way as the city representative. And if he is very much alert he can prepare

press notices which will get mention in the dailies of the near-by city.

It is not alone possible to secure publicity for religious conventions, but when the right approach is made papers will welcome such publicity. Our greatest mistake is in not making the right effort. We have looked too long upon publicity as something the newspaper owes the Church rather than seeking to find the right method of publicity production. Every time I help a Church secure publicity I feel that I am helping the Church as a whole. The united efforts of many can put the work of the Church before the reading public.

CHAPTER 16
THE PROFESSIONAL PUBLICIST AND
THE CHURCH

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THE PROFESSIONAL PUBLICIST AND THE CHURCH

ONE thing we must recognize. The newspapers are flooded with editorial material. The various items pour into the offices by the hundreds. The newspaper editor's task is largely that of selecting the material which will appeal. Probably seventy-five per cent of the material offered has been professionally prepared. In the competition which takes place it is natural to assume that the professionally prepared copy is going to have the inside track. Any style of writing is acquired by practice. The textbook was never written which could change a preacher into the publicist if he did not have an opportunity for constant and consistent practice. It may be that it is just at this point that Churches are failing in getting space in our large city dailies.

While expressions of alarm and protest are being voiced over the great amount of prepared publicity that is being poured on the editor's desk, it must be evident to the thinking person that in the competition considerable skill is necessary to secure space. Harry Pence, in the *Editor and Publisher* (July 2, 1922), lists the week's supply of propaganda that came to the Cincinnati *Enquirer*. Since then the amount has probably been growing by leaps and bounds. I have reduced his list to a few words to meet our limitations of space. Here is the list:

National Research Secretary sends article on the passing of the sirloin steak.

Copy and matrices from Chinese Famine Fund.

Clip sheet from National Board Y. W. C. A.

National Foreign Trade Convention offers two-column illustrated write-up.

American Social Hygiene Association sends a release on venereal diseases.

Release from University of Virginia on its historic surroundings.

Release from Federal Council of Churches.

Release from League for Industrial Rights.

Release from American Farm Bureau Federation.

Human suffering story released. Committee seeking relief for Jewish war sufferers.

Release from American Red Cross News Service.

Data from the Ohio Committee on Public Utilities.

An answer to attacks made upon the American Smelting and Refining Company.

Release from University of North Carolina on Music in Public Schools.

Private citizen submits a sheet giving suggestions for an improved tax system.

New York Bank submits a semimonthly review of the nation's financial conditions.

Building Company sends a release on its contributions to the community.

Near East Relief release.

Another Red Cross release.

Mississippi Valley release.

Press Bulletin of the American Museum of Natural History releases story on jazz in prehistoric Peru.

Advance copies of addresses before National Civic Reform League.

Mr. Pence stops right here, but he adds that he has just started. There are one hundred other items on his desk which could be entered in this list. This is the most dramatic argument I can imagine for selling to the Church the services of a professional publicist who, we assume, knows the ropes and understands the competition.

Already a start has been made in this direction. Most denominations have established publicity bureaus with skilled publicists in charge. Gradually the inter-church organizations of the larger cities are seeing the light. And here and there may be found individuals who are beginning to make a success as publicity representatives of individual Churches and ministers.

The work of Edward L. Wertheim is entitled to special mention. He came to the field of Church publicity from the Y. M. C. A. In addition he is an

active Church layman and so has all the background for the proper evaluation of religious news. Beginning with the Federated Church of New York City as a client, he has added individual Churches until a very substantial clientele has been builded. The ministers he represents give him full information regarding their plans, and he seeks to secure for them newspaper space. His efforts have been so successful in New York that I believe it is merely a matter of time until every city of one hundred thousand or more population can give such a man a good living.

WHAT THE PUBLICIST CAN DO FOR YOUR CHURCH

There are times when the publicist will be more necessary than at others. His work will be most appreciated at the time of new building enterprises, anniversary occasions, call and installation of a pastor, and those other big events in the life of every Church. I have recently witnessed the struggle of a Church, which has dedicated a building costing a half million dollars, seeking newspaper publicity, and it has been pathetic. I am sure that the average publicist for a small fee (it would seem small compared with the worth of the publicity) could have spread the story in all the city dailies.

Another Church with which I have recently conferred seemed to be losing its grip, even though it has a first-class ministry. Every member of the official board of that Church agreed with me that they had the best preacher in town. But because they were a down-town church they had acquiesced in the thought that they had got to die. I recommended publicity at a cost of fifty dollars per month. This amount was not to buy newspaper space, but to pay a publicist to get news space for the Church. To the men on the board I said: "You all agree that you have the best preacher in town. Well, if I were one of you, and believed that, I would want the people to know it.

The only way to let them know it is by some method of publicity."

The publicist helps the Church to get its message to the public. He furnishes the speaking voice for the public. And I think I have demonstrated sufficiently that it is going to take a very well qualified man to do it.

In the times of conventions the professional publicist will again show his worth. When Bishop William Burt, of the Methodist Episcopal Church, returned from Italy to the United States he brought this idea of publicity. I attended a session of the Genesee Conference over which he presided. A press representative had been employed at a cost of one hundred dollars for the session. There was a protest from the floor over this matter. The Bishop, after a decade of first-hand study of the Roman Church, merely said in defense of his action, "Rome does it."

That was sufficient. He had shown that the mother Church, which seems to get so much news space, knew how to prepare and secure publication of its copy. As the editor of a magazine for Protestant ministers receiving news releases from practically all denominations I can say that the releases of the Roman Church are just as prompt as those of our own denomination, and carry interesting items. That Church has made good use of professionals. I wonder how many Protestant releases reach Catholic papers.

The papers of Buffalo carried good news stories of the conference over which Bishop Burt presided. A few weeks later the meeting of the Presbyterian Synod of New York hardly got reading notices. It depended upon volunteer publicity and the reporters of the various papers.

THE GOOD CHURCH PUBLICIST

The good Church publicist must have certain qualifications. He must either be a Churchman or

must have a background which makes him familiar with Church and religious psychology. This psychological approach is very essential. I think that is one of the reasons why men with pastoral experience are to be preferred. If they have the sense of the publicist, the pastoral experience is an asset.

Then he must be familiar with Church history and have a fairly accurate knowledge of the denominational organizations. The man without this knowledge will have boards of stewards in the Presbyterian Church and elders in the Baptist. That kind of publicity is seen too frequently. The average reporter cannot learn all of this detail by buying a few books. It is acquired by a lifetime contact with Churches and Church activities.

If you can add to these qualities the newspaper training and experience, you have the ideal combination for the purpose. A preacher without the news instinct is as worthless as a publicist as a news writer with no knowledge of the Church. The best man has both of these needed qualifications. If he has a well-developed imagination, so much the better. For the proper use of the imagination plays a big part in news writing.

CIRCULARS AND PAID SPACE

In a strict interpretation of the word "publicist" we would not include these items, which belong to the advertising profession. But I think that they may well be included here. It may be possible to make arrangements for the same individual or office to prepare various items of Church literature and to place the advertising in the Saturday dailies. In looking over the booklets which come to my desk it is easy to pick out the ones which have been prepared by a professional agency.

Usually the agency or individual asks a net sum for this work. His task consists in writing the copy,

making the layout, securing the art work, putting the booklet through the press, and delivering it to the Church. For this work a definite charge is made. This is agreed upon in advance.

It is hard to place display advertising for the Church through an agency. There is a standard agency commission of fifteen per cent of the gross cost of the advertising. But the rates offered churches are so low that the fifteen per cent is so little that few agencies could consider it seriously. Here and there they are handling the work either as a matter of friendship or on a definite fee basis. This can be done by making a standard layout which will appear each week through a season.

The main task of the publicist is to secure news space. That is the reason why he is retained.

THE COST OF PUBLICITY

No Church would have a big enough task to put a professional publicist on a full-time basis. Few business houses have sufficient publicity for that. The Church must share him with others and pay him a fair fee for his work. For a Church of six hundred members, with a local budget of \$20,000, I should think that sixty dollars per month would be a good fee for this purpose. With some Churches it might be higher; with others lower.

The inter-church organization of the city will have more publicity than any local Church. It needs a publicity man more. This should be the first contact for the publicist. Local church federations are spending money in many ways which will not produce as much for the kingdom as investing in a good publicist. It might be a fine thing if in the larger cities the federation could put the publicist on full time and then sublet his services on a fee basis to individual Churches as they sought him. And, though I may be a poor prophet, I foresee a movement in this direction.

CHAPTER 17

FINANCING LOCAL CHURCH PUBLICITY

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PUBLICITY costs money. Like most other valuable assets, a pecuniary investment is necessary to get results. We may feel that printing costs more than it ought to. But nevertheless we must face the situation as it really is.

Just how much can a Church afford to invest in publicity? The best way to arrive at a conclusion is to find just what Churches are now investing in it. Here are some Churches meeting widely differing fields. From them we may be able to work toward some principle.

	Amount for Publicity	Portion of Total Local Budget
First Christian Church, Tonkawa, Wash. . . . \$	255	4%
Holy Trinity Lutheran Church, South Bend, Ind.	268*	7%
Immanuel Evangelical Lutheran Church, Baltimore, Md.	603	6%
Pilgrim Congregational Church, Cleveland, Ohio.	1,750	3%
Grace Methodist Episcopal Church, Denver, Colo.	2,480	12%
Fourth Presbyterian Church, Chicago, Ill. . . .	4,065	4%

These figures represent fairly well the range of publicity costs by the Churches of to-day. This publicity includes printing of the calendar, the printing of announcements, parish publications, newspaper space, and other forms of printed publicity, but does not include radio broadcasting, which would raise each item considerably.

There is no uniform method of rendering Church reports, and I doubt if in any of these instances the amount given is inclusive of the expenditures of the

*This is six months' expenditure only.

Church schools and the various organizations. The item of the Pilgrim Congregational Church of Cleveland, which has come under my observation, is remarkably low for the publicity of the Church because of the multigraphing work which is done in the church. Even sixteen-page booklets are produced on this multigraph.

Some years ago the Presbyterian (U. S. A.) Department of Publicity recommended an expenditure for publicity of one dollar per member. However, this is not the best way to apportion the cost. It should be based on expenditures as a whole. There are Churches of one hundred members which distribute very attractive Church calendars. And it is obviously impossible to print them at a cost of less than \$2 per week.

I feel that the best principle is to set a figure equal to ten per cent of the total local expense budget for publicity. In this I would include all possible items—postage, printing, advertising, bulletin announcements, and possibly the telephone.

There are many Churches that would be shocked into inertia at the listing of this item for publicity. The politic way of suggesting it to such Churches is to divide the items up, listing each one separately. Let us take a Church which has a local expense budget of \$5,000. Its publicity budget would then be \$500. That looks big. But if it is inserted under separate items the announcement loses its grim aspect:

Weekly Calendar.....	\$200
Annual Yearbook.....	100
Miscellaneous Printing and Postage....	100
Evangelistic Publicity.....	50
Every-Member Canvass.....	50

WRITING THE COST INTO THE BUDGET

There is only one real way to finance the needed publicity. That is to write it into the Church budget and pay for it out of the treasury. Publicity is as

legitimate a charge against the Church treasury as music or other items. It is unfair to ask any publicity committee to find a way to finance its work outside of regular channels. This may seem to some Churches an ideal which cannot be reached very soon. But it is well that even these Churches keep the goal in mind.

Let the publicity department or committee present a request to the budget committee itemizing the amount it needs for the new year. Then after the canvass it should be assured of its pro rata of funds. It should then try to do its work as well as possible with the funds available.

MAKING PUBLICITY PAY ITS OWN WAY

Many times when the Church has made no provision for newspaper or direct mail publicity the minister has been able to get the space he has wanted by proposing a plan to make it pay its own way.

"Give me the loose offerings at the evening service for advertising," he would say. The fact that the loose offerings had been running around a dollar and a half made it an offer that was usually accepted. Beginning with this, he has laid out a campaign which has eventually given him a good budget for publicity purposes. At other times ministers have advanced the money for advertising, believing enough in it to feel that after the demonstration has been made the Church board would back it.

These methods have gotten results many times. I do not think, however, that they are based upon a sound principle; therefore I think that the expense should be written into the budget as soon as it can be done. There is no reason why the minister should jeopardize his own income to protect the budget of the Church. And there are many situations where the loose offering will fail to accomplish the goal. At least it will fail to bring a crowd to Church.

They do have the virtue, however, of making the minister a very diligent student of publicity methods and making him use all of his resources in producing publicity which will draw. Perhaps that is the reason why this succeeds in so many instances. For good publicity is usually produced by sweat.

SELLING ADVERTISING SPACE

This is a very popular method with many Churches. Display space is sold to local houses and the income from their receipts used to cover the publicity budget. It has its possibilities and its limitations. In the appendix of this book there is a *questionnaire* used by the Congregational ministers of Chicago. It deals with Church publicity. Question 7 has to do with the financing of publicity. Eighteen financed their publicity by writing it in the budget; eleven paid for it by advertising. Question 3 asks for an opinion as to the value of the Church publicity as an advertising medium for those who invest in the space. Every one who replied to that said that he did not consider it effective advertising. For these ministers the solicitation of advertising space was on a charity basis. My personal opinion is that local advertising can be made profitable, but I doubt if it is in twenty-five per cent of the cases.

If the Church decides to secure advertising to pay for its publicity, it ought to have the same determination to make such advertising valuable to those who invest in it. Otherwise the Church is placed in the position of asking for donations for a worthy cause.

THE CLASS OR CLUB PROJECT

There are in every Church classes or clubs which are willing to undertake certain definite tasks of promotion. The promotion of Church publicity is one which will challenge the attention and financial resources of any one of these organizations. The Publicity Com-

mittee of the Forty-Third Avenue Presbyterian Church of Gary, Ind., has charge of the Sunday calendar or news sheet and sends out 350 copies to the various homes each week.

The task of writing and distributing the Church publicity is a big one, and no group may feel that it is too slight to receive much attention. In fact, it is too big for most groups. If there are professional men familiar with the work, it may be very ably prosecuted.

COÖPERATING WITH LOCAL BUSINESS OFFICE

Ralph V. Gilbert of the Presbyterian Church at Independence, Iowa, says that a business man in his Church offered the use of his stenographers and duplicating devices. By this coöperation he was enabled to cut publicity costs for his Church a great deal. An anonymous minister writing in *Presbyterian Publicity* makes a similar statement. He says:

A prominent business man of our city (a member of our board of trustees) cordially invited me to make use of his office force and equipment any time I needed to.

And I want to announce to a skeptical world that I have indeed made free use of it; and I am happy, and he is happy, and the Church is saved a tidy sum in publicity.

And the actual cost goes into his "overhead," and he never minds it.

It occurs to me that there might be many business men who would be glad to do the same for their Church if their attention were called to it.

There are unquestionably many men who would be glad to render this coöperation to their Church and pastor. The minister is a little hazy on "overhead," however. Where such an offer is made it is a real gift. Overhead is real to a business office. There is no magic formula which absorbs the cost. And there are few modern offices so loosely run that the multi-graphing of five hundred letters can be done without interfering with the day's work.

SPECIAL CONTRIBUTIONS

Where no provision has been made in the Church budget for publicity a separate appeal can be made to those who are interested in this work. This would keep the actual production in the hands of the minister or committee, and the laymen would help to finance it by special means. With the present commercial emphasis upon publicity and advertising it is not a difficult matter to get laymen interested in special giving for this purpose. The appeal of loyalty to the Church and minister by helping to sell them to the community at large is a very strong one.

MEMORIALS AND ENDOWMENTS

It would be difficult to secure either a memorial or endowment to cover all the necessary publicity. But it is the simplest way of taking care of special forms of publicity such as an outdoor or indoor bulletin, the publication of a yearbook or souvenir booklet, and other specific forms of publicity. These will, of course, carry the proper inscription, recognizing the gifts and donor.

SUBSCRIPTIONS

The subscription method for paying for the Sunday calendar or the weekly paper is growing. Churches are taking advantage of the second-class mailing rates and securing subscriptions, paid in advance, which very well cover the cost. Even where such subscriptions do not pay the entire cost, they at least reduce the pressure upon the Church budget.

THE COMMITTEE MUST GIVE AN ACCOUNTING

The publicity committee of the Church, or the individual who has the publicity in charge, should plan to make a very careful and detailed report of his work. This is not alone a matter of fairness to the

Church, but it is necessary to discover just what forms of publicity are productive. His report ought to show the amounts paid for:

Weekly Calendar.
Miscellaneous Printing.
Postage.
Clerical Help.
Newspaper Advertising.
Outdoor posters.
Etc., etc.

Payments on all charges for publicity should be made, where the single budget is in effect, direct by the treasurer upon receipt of the voucher from the publicity committee. At the end of the season the treasurer's accounts and the account of the publicity committee must balance.

This is the way toward making publicity an accepted charge against the Church budget and to give it its rightful place in Church life.

APPENDIX

APPENDIX A

QUESTIONNAIRE FOR A MINISTERS' CONFERENCE ON CHURCH PUBLICITY

THIS *questionnaire* was composed by L. H. Smith, of Chicago, and was used as a basis of discussion by the Congregational Union of his city. It will prove suggestive to ministers' groups seeking definite study of this whole subject.

QUESTIONS

- I. What forms of publicity are you now using?
 1. Direct by mail.
 2. Door to door.
 3. Display cards.
 4. Out-of-door signs.
 5. Other forms?
- II. Have you a monthly Church paper?
 1. Who is the publisher?
 2. What is your financial arrangement with the publisher, terms, number of copies, space for local matter, etc.?
 3. If your Church paper contains ads, do you consider your paper an effective advertising medium for the merchants? And why?
 4. What are your personal observation and opinion as to the interest value of syndicated material?
- III. Do you use a printed order of worship and Church calendar?
 1. Is it printed or multigraphed?
 2. What is the cost per hundred?
 3. Have you used the calendar service of the National Council?
 4. What is your judgment of its value?
- IV. Who handles the publicity matter of your Church?
 1. If you have developed an interest among the laymen of your Church in the preparation and distribution of publicity matter, will you please share the plan with all of us?
- V. Do you make a practice of recommending to your congregation or placing in their hands books and pamphlets which you think will promote Christian living?
 1. Please advise as to titles or forms.
- VI. What use would you be able to make in your publicity materials of "cuts" as furnished by *Church Management*, including the best in religious art and cartoons?

- VII. Are you interested in the development, by some co-operative arrangement, of lithographed materials or high-grade printing, to which the imprint of your Church could be added?
1. Will you suggest subjects that you believe should form the basis of such a coöperative project?
- VIII. How is your publicity financed?
1. By the budget?
 2. By advertising?
 3. By subscriptions?
 4. Offering?
- IX. What tests do you use to determine the effectiveness of your publicity materials?
1. Do materials sent out show any result in the attendance on the following Sunday?
 2. How do you check these results?
- Will you kindly mail to Mr. L. H. Smith samples of your publicity materials found effective?

BOOKS ON PUBLICITY

The following books by no means exhaust the volumes that are available for one who desires to study this field. Those which are starred contain material which is either so easily adapted to the Church field or specially prepared for the Church field that informed Churchmen may desire them. The unstarred books are listed for those who desire to use them in a still further study.

- *"Church Publicity." Reisner. Methodist Book Concern.
- *"Church Advertising." Stelzle. Revell.
- *"Church Advertising." Case. Abingdon Press.
- *"Informing Your Public." Squire-Wilson. Association Press.
- *"Publicity for Social Work." Routzahn. Russell Sage Foundation.
- "Conferences, Committees, Conventions, and How to Run Them." Hunt. Harper.
- "How to Write Advertising." Barton. Lippincott.
- "Advertising, Its Principles and Practices." Tipper.
- *"Church Symbolism." Weber. J. H. Jansen.
- *"Practice of Printing." Polk. The Manual Arts Press.
- *"Publicity." Wilder and Buell. Ronald Press.
- "Principles of Advertising." Starch. A. W. Shaw.
- "Principles of Publicity." Quiett and Casey. D. Appleton.
- "Advertising Copy." Herrold. A. W. Shaw.
- "Theory and Practice of Advertising." Hall. McGraw Hill.
- *"Writing Advertising." Woolf. Ronald Press.

- "Circular Advertising." Beardsley. Ronald Press.
 * "Why News Is News." Corbin. Ronald Press.
 "Essentials of Advertising." Blanchard. McGraw Hill.
 * "Putting It Across." Leach. Cokesbury.
 * "Church and Sunday School Publicity." Smith. Westminster.
 * "Church Administration." Leach. Doubleday, Doran.
 "Outdoor Advertising." Lippincott. McGraw Hill.
 "Introduction to Advertising." Brewster and Palmer. A. W. Shaw Company.
 "The Financing of Social Work." Proctor and Schuck. A. W. Shaw Company.
 * "Church Finance." Leach. Cokesbury.
 "Psychology in Advertising." Poffenberger. A. W. Shaw Company.
 "This Advertising Business." Durstine. Scribner's.

APPENDIX B

SENTENCE SERMONS FOR OUTDOOR BULLETIN BOARDS FOR SPECIAL DAYS

NEW YEAR

NEW YEAR IS THE LAND OF BEGINNING AGAIN.
 CARRY OVER THE MESSAGE OF CHRISTMAS INTO THE NEW YEAR.
 THE USE OF A GREAT DAY MAKES A GREAT SOUL.
 THE BIBLE PROMISES NO LOAVES TO THE LOAFER.

LENT

IT IS HARD FOR A MAN TO GO DOWN INTO THE VALLEY OF HUMILIATION.
 MORE THINGS ARE DONE BY PRAYER THAN THIS WORLD DREAMS OF.
 HONEST DOUBT IS BETTER THAN OBSTINATE INDIFFERENCE.
 LOVE IS THE KEY WHICH FITS ALL LOCKS.
 OPEN YOUR WINDOWS TOWARD GOD.

EASTER

CHRIST AROSE.
 THERE IS NO DEATH.
 EASTER IS TIME TO BOTH FEEL AND DO GOOD.
 WHAT WILL YOU PAY TO BE AS NOBLE AS YOU WOULD LIKE TO BE?
 DID YOU RISE WITH CHRIST?

MOTHER'S DAY

GOD BLESS ALL MOTHERS.
 HIS MOTHER STOOD BY THE CROSS.
 GOD COULDN'T BE EVERYWHERE; SO HE MADE MOTHERS.
 IF I WERE HANGED ON THE HIGHEST HILL,
 I KNOW WHOSE LOVE WOULD FOLLOW ME STILL.
 ALL MOTHER ASKS IS REMEMBRANCE.

CHILDREN'S DAY

A LITTLE CHILD SHALL LEAD THEM.
 CHILDLIKENESS, NOT CHILDISHNESS.
 EARLY IMPRESSIONS LAST THROUGH LIFE.
 JESUS ASKS FOR THE LITTLE CHILDREN.
 PROTECT YOUR CHILDREN FROM THE MISTAKES YOU MADE.
 BE THE MAN YOUR BOY THINKS YOU ARE.

COMMENCEMENT

THE COMMENCEMENT IS THE BEGINNING OF THE LARGER LIFE.
 YOUTH NEEDS ENCOURAGEMENT, NOT SNEERS.
 THE UNCURBED IDEALISM OF YOUTH IS THE GLORY OF LIFE.
 FACING LIFE.

VACATION

REST AWHILE.
 COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I
 WILL GIVE YOU REST.
 THE CHURCH IS THE SHADOW OF A GREAT ROCK IN A WEARY LAND.
 BE STILL AND KNOW THAT I AM GOD.
 REMEMBER THE DEVIL TAKES NO VACATIONS.
 AN HOUR SPENT IN THE HOUSE OF GOD MAKES THE DAY MORE
 GLORIOUS.

AUTUMN

YOUR CHURCH AND YOUR GOD ARE CALLING YOU.
 COMING BACK TO CHURCH IS LIKE COMING BACK HOME.
 A HEARTY WELCOME AWAITS YOU HERE.
 GIVE THE CHURCH A CHANCE.

THANKSGIVING

THINK AND THANK.
 A FULL HEART GIVES THANKS.
 WHY NOT EXPRESS YOUR GRATITUDE TO GOD?
 THE BEST THANK OFFERING IS A HUMBLE AND CONTRITE HEART.
 ENVY IS THE DEMON OF THANKSGIVING DAY.

CHRISTMAS

THE STAR OF BETHLEHEM IS NEVER ECLIPSED.
 THE SUPREME GIFT IS THE GIFT OF SELF.
 CHRISTMAS BELLS ARE SWEET TO THOSE WHOSE HEART CAN ECHO
 THEIR MESSAGE.
 PEACE ON EARTH, GOOD WILL TO MEN.
 GOD'S SERVICE FLAG: THE STAR OF BETHLEHEM.

SERMONS IN VERSE

BACK OF THE LOAF IS THE SNOWY FLOUR,
 AND BACK OF THE FLOUR THE MILL;
 AND BACK OF THE MILL IS THE WHEAT, AND SHOWER,
 AND THE SUN AND THE FATHER'S WILL.

—*Maltbie B. Babcock.*

WHEN YOU SEE A CHURCH THAT'S EMPTY,
THOUGH ITS DOORS ARE OPEN WIDE,
IT IS NOT THE CHURCH THAT'S DYING—
IT'S THE LAYMEN WHO HAVE DIED.

—*Edgar A. Guest.*

GOD IS AT THE ORGAN:
I CAN HEAR
A MIGHTY MUSIC ECHOING,
FAR AND NEAR.

—*Joyce Kilmer.*

THE SEED IS IN THE CLOD, MY FRIEND,
THE SUN IS IN THE SKY;
THE WORLD MAY ROCK WITH RUTHLESSNESS,
BUT GOD IS STANDING BY.

—*William L. Stidger.*

IT IS IN LOVING, NOT IN BEING LOVED,
THE HEART IS BLESSED;
IT IS IN GIVING, NOT IN SEEKING GIFTS,
WE FIND OUR QUEST.

THROUGH GLOOM AND SHADOW LOOK WE
ON BEYOND THE YEARS!
THE SOUL WOULD HAVE NO RAINBOW
HAD THE EYES NO TEARS.

—*John Vance Cheney.*

THE HIGH SOUL CLIMBS THE HIGH WAY,
AND THE LOW SOUL GROPE THE LOW;
AND IN BETWEEN ON MISTY FLATS,
THE REST DRIFT TO AND FRO.

—*John Oxenham.*

THERE IS NO UNBELIEF;
WHOEVER PLANTS A SEED BENEATH THE SOD
AND WAITS TO SEE IT PUSH AWAY THE CLOD—
HE TRUSTS IN GOD.

—*Elizabeth York Case.*

THIS IS THE GOSPEL OF LABOR—
RING IT, YE BELLS OF THE KIRK:
THE LORD OF LOVE CAME DOWN FROM ABOVE
TO LIVE WITH THE MEN WHO WORK.

—*Henry van Dyke.*

LIFE IS A WOVEN FABRIC;
THE PATTERN AND WEB ARE WROUGHT
BY THE DARK THREADS AND THE GOLDEN
THAT INTO THE DOOM ARE SHOT.

—*A. W. Dewar.*

WE ARE NOT HERE TO PLAY, TO DREAM, TO DRIFT,
WE HAVE HARD WORK TO DO, AND LOADS TO LIFT.
SHUN NOT THE STRUGGLE; FACE IT! 'TIS GOD'S GIFT.

—*Maltbie Babcock.*

TO EVERY MAN THERE OPENETH
A HIGH WAY AND A LOW,
AND EVERY MAN DECIDETH
THE WAY HIS SOUL SHALL GO.

—*John Oxenham.*

I KNOW THERE ARE NO ERRORS
IN THE GREAT ETERNAL PLAN,
AND ALL THINGS WORK TOGETHER
FOR THE FINAL GOOD OF MAN.

FOR ENCOURAGING STEWARDSHIP

THEY THAT ARE EAGER TO GET RICH GET TEMPTED.
BETTER A LITTLE WITH CONTENT THAN MUCH WITH CONTENTION.
A MAN'S TRUE WEALTH IS THE GOOD HE DOES IN THE WORLD.
WHAT IS MONEY DOING TO YOU?

THE MAN IS NO FOOL WHO PARTS WITH WHAT HE CANNOT KEEP
TO GET WHAT HE CANNOT LOSE.

GOD'S PROMISES NEVER FALL BELOW PAR.

DRAW IF YOU CAN THE MYSTIC LINE
SEVERING RIGHTLY HIS FROM THINE,
WHICH IS HUMAN, WHICH DIVINE.

IF YOUR HEART IS ON THE ALTAR, YOUR MONEY WILL ALSO BE
THERE.

IT IS POSSIBLE TO STUFF THE BODY AND STARVE THE SOUL.
EARN ALL YOU CAN; SAVE ALL YOU CAN; GIVE ALL YOU CAN.
COVETOUSNESS IS IDOLATRY.

— TO LIVE IS TO GIVE.

GOD DOES NOT GET US UNTIL HE GETS OURS.

GIVE FROM THE BOTTOM OF YOUR HEART AND THE TOP OF YOUR
PURSE.

GIVE UNTIL IT STOPS HURTING.

HE HEAPETH UP RICHES AND KNOWETH NOT WHO SHALL GATHER
THEM.

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